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THE
MISSIONARY'S
HAND BOOK

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The Missionary's Hand Book



Published by the
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Latter-day Saints

1940



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Preface

This Hand Book is issued for the general guidance of the missionaries of the Church of Jesus Christ of Latter-day Saints, in the establishment of efficient habits of missionary work.

Suggestions and instructions are given covering missionary activities. There will, however, doubtless arise from time to time conditions not considered here. Whenever there is any question as to correct procedure the mission president should be consulted.

This work supersedes all previous publications of a similar nature. Grateful acknowledgment is due the late President George S. Romney for the *Missionary Guide* from which material was taken. Other sources freely used, and to which acknowledgment is due, are the *Elder's Manual; Instructions to Missionaries*, the Council of Twelve; *District Supervision*, European Mission; *Branch Supervision*, European Mission; *Successful Missionary*, John A. Widtsoe; *Tracts and Tracting*, John A. Widtsoe; *On Tracting*, B. H. Roberts; and Henry A. Smith of the *Deseret News* staff for the material on newspapers.

It is sincerely hoped that this writing will prove a help and a blessing to the great missionary corps of men and women who are giving unselfishly of time and means and talent in teaching to the world the truths of the Gospel of Christ.

CHURCH RADIO, PUBLICITY and
MISSIONARY LITERATURE COMMITTEE

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Go in all meekness, in sobriety,
and preach Jesus Christ and Him
crucified; not to contend with
others on account of their faith, or
systems of religion, but pursue a
steady course. This I delivered by
way of commandment, and all who
observe it not, will pull down per-
secution upon their heads, while
those who do, shall always be filled
with the Holy Ghost; this I pro-
nounced as a prophecy.

—*Joseph Smith.*

“Remember the worth of souls is great in the sight of God;

“For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

“And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

“And how great is his joy in the soul that repenteth!

“Wherefore, you are called to cry repentance unto this people.

“And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

“And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!”—Doctrine and Covenants, Sec. 18:10-16.

THE ARTICLES OF FAITH

Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

JOSEPH SMITH.

Section I

The Happy Missionary

CHAPTER 1

THE COUNSEL OF AUTHORITY

“Those were the happiest years of my life.” Who has not heard this testimony from the lips of young men and women who have represented the Church of Jesus Christ of Latter-day Saints in all the world? In view of such a universal testimony, is not the new missionary to be envied for the opportunity that is his?

These thousands of young men and women who have so witnessed know the reason for this happiness. They had been crusading for a cause that was as dear to them as life itself, and there was the joy of challenge in the day to day combat with sin and error. They had lived in faith with little concern for mercenary things, knowing that an over-ruling Providence would care for their every need. They had known the fundamental beauty of friendship from the splendid companions with whom they had lived and worked and prayed. They had thrilled to the growth that comes of witnessing new scenes and living among strange people.

And they had early learned to know that they received joy from these experiences only when they gave their hearts to the work and regulated their lives to missionary standards. Just as the physicist must control all of the factors of his laboratory to insure the success and reliability of his experiment, they had come to know that it was necessary to conform to definite standards in order to succeed in the work to which they had consecrated their time.

During the century and more in which the Church has carried on missionary work a vast amount of valuable experience has been accumulated. Out of this accumulated experience those who have been best fitted to observe and advise have offered counsel to the missionaries of the Church.

While in the mission home you received a letter from the General Authorities. The application of its contents will insure immeasurable joy to the prayerful, conscientious missionary. It is included here for easy reference, and should be read often.

DEAR BROTHER:

Every missionary Elder of the Church of Jesus Christ of Latter-day Saints is endowed with the Holy Priesthood and is sent forth as a minister of the restored Gospel of our Lord and Savior. He is expected by those who send him to be of upright conduct and morally clean; and he should keep himself pure, sweet, and unspotted from the sins of the world. He should avoid the very appearance of evil, so that, when honorably released, he may return home with clean hands and a pure heart.

Among the items of counsel given by the authorities of the Church to missionaries before their departure for the mission field the following should be indelibly stamped upon the mind and heart of every Elder:

Traveling to the Mission Field.

1. From the time that you are set apart for your missionary labors, ever bear in mind that you are a special representative of the Church and its work and never forget that the Church

and its members will be judged by your actions. A thoughtless disregard of the simple rules of conduct is often responsible for positive injury to the missionary and the great cause he represents.

2. While in cars, ships, hotels, or other public places, never indulge in loud speaking, heated discussions, inappropriate singing, games of chance, vulgar stories or in any conduct whatsoever that is rowdy or boisterous and not becoming a gentleman.

3. The journey to the mission field often affords excellent opportunity for study. You will do well to avail yourself of this opportunity.

4. If you have the privilege of "sight seeing" within the larger cities, you should refrain from visiting the "districts" of bad reputation. If you cannot assist in correcting evil, avoid it entirely.

In the Mission Field.

5. When you reach your field of labor let all your talents, affections and powers be centered on the work of the ministry.

6. Carefully observe and perform all instructions given to you by those in authority.

7. Get an understanding of the Gospel through prayerful and careful study and teach it as the Spirit directs. Study the scriptures with care—the Jewish, the Nephite, and the latter-day revelations. Store your mind with knowledge of the truth, and the Spirit of the Lord will bring it to your remembrance in due season.

8. Live near the Lord so that you can approach Him and appeal to Him on all occasions. Do all things with a prayerful heart; pray vocally morning and evening, oftener when necessary,

and pray secretly every day. Prayer should be appropriate to the occasion, and the Spirit of the Lord will direct the one who prays if he be responsive to the divine influence.

9. Seek learning by faith as well as by study. Try to acquire proficiency in the use of the language, but do not depend upon fine words or upon the learning of the world for the effectiveness of your preaching.

10. Remember that you are sent out to preach the first principles of the Gospel and to call men to repentance; not to pose as expounders of mysteries, either spiritual or otherwise. Do not enter into debate with fellow missionaries nor with anyone else over obscure points and passages; and do not seek to advance beyond what the Lord has revealed.

11. Portray the excellencies of the Gospel, but never ridicule the religious beliefs of others. Impute sincerity of mind and purpose to other men as you claim it for yourself.

12. Do your best at all times. Your duty to yourself and to your God demands this constant effort.

13. Be appreciative of every act of kindness shown you and leave your blessing with the deserving.

14. Bless, but do not curse.

15. Be charitable to the unfortunate, and sympathize with the afflicted.

16. Lodge, eat and pray with the people as opportunity may allow and accept their hospitality with gratitude.

17. Seek to learn the will of the Lord and then do it. When success attends your labors give God the glory.

18. Observe the word of wisdom in all strict-

ness, refraining from the use of tea, coffee, tobacco, and intoxicants of every kind.

19. Care well for your health, remembering always that your life is precious. All excesses are wrong and bring ill results. You should not walk too much, talk too much, fast too much, eat or drink too much, nor attempt to do without needful things. Remember that wisdom in all things is one of the greatest gifts; therefore, cultivate it.

20. Be cleanly in your person, clothing and habits. Be of genteel deportment and pattern after the best manners. Do not engage in undignified games, sports or pastimes.

21. Be candid and sincere; be pleasant and cheerful, but do not indulge in nonsense, ridicule, or unseemly jesting.

22. Guard against undue familiarity with persons of the opposite sex. Any departure from this rule may lead to immorality; and a fallen brother not only condemns himself but brings misery and woe to the kindred of both parties concerned. Sexual sin is a heinous offense; there are few sins more enticing and none more dangerous and deadly.

23. Keep a brief daily journal of your life's (missionary) labors. Elders should be especially careful to make record of all their ministrations as bearers of the Priesthood, such as baptisms, confirmations, blessings and naming of children, ordinations, etc. Manifestations of the power of the Spirit in relief of suffering, healing, etc., should be recorded by missionaries who are witnesses thereto, and should be reported to the respective Mission Presidents.

24. Do not let your ambition to bring new members into the Church lead you to baptize those who are unworthy. Never baptize a mar-

ried woman without the consent of her husband, nor minor children without the consent of their parents.

25. Be punctual in duty, that the Spirit of the Lord may not be grieved by the unseemliness of tardy attendance.

26. Never say in public or in private that you do not know the Gospel is true.

27. Hold sacred and do not make common use of the names of Deity, or of such titles as Apostle, Prophet, Seer and Revelator. The ordinary titles for bearers of the Melchizedek Priesthood are Elder and Brother.

28. Honor the laws of the country, the state, and the community in which you labor.

29. Spend as little money as possible. Let the world and your fellow-members of the Church assist you in the things that are needful, thereby affording them opportunity to prove that they are disciples of the Lord.

30. Take good care of your money; guard against loss and robbery.

31. Do not borrow money from members of the Church or others.

32. Write your given name in full or abbreviate specifically, as "Geo." for George, "Wm." for William. Initials fail to indicate the sex or to make clear which person is meant.

33. Do not engage in long sight-seeing trips during your mission.

34. Get the spirit of your mission and keep it. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Returning Home.

35. Upon your release, or prior thereto, do

not make promises to write or render other personal service when you return home. Wait until you do return and then do all you reasonably can to keep alive the good and pure acquaintanceships you have formed in the mission field.

36. The conduct of missionaries on their homeward journey should be circumspect, and in every respect compatible with their high calling and their ministry. If there is opportunity for sight-seeing, it should be enjoyed in the spirit of learning and righteous pleasure. Let it be repeated that no good will come to you or others from witnessing evil sights.

37. Your ministry in God's service does not end with your missionary release.

38. In the zeal which comes of missionary experience caution should be observed not to obtrude your views on others. Every proper opportunity, however, should be sought to explain the Gospel.

39. Upon your arrival home and the resumption of your home associations, do not become discouraged in the service of the Lord, if you seemingly fail to find the same intense devotion to the work of the Gospel that you discovered among your missionary associates.

40. Be charitable in your judgment of others.

41. Be diligent in your Church duties at home. Accept willingly any appointment that may be given to you which you can, in reason, perform, be it ever so humble. Let the beneficent spirit of your mission be infused into all your subsequent associations and work.

42. Remember that consistency, stability and fidelity to principle are qualities essential to a great character.—*Rudger Clawson.*

In behalf of Council of Twelve Apostles

CHAPTER 2

MISSION REGULATIONS

Each missionary has solemnly covenanted to faithfully discharge his duty—yet there is no compulsion in missionary work. Missionaries are trusted to carry on the work for which they came into the field in conformity with the procedure established by those in responsible authority; but since men and conditions differ, not all will work in precisely the same manner.

In fact, intelligent initiative is welcomed in the mission field. The highest success is reached by missionaries who strive to preserve their initiative while conforming to the practices which long experience has taught are best for effective missionary work. Organization and intelligent obedience are distinguishing features of the Church of God.

The previous chapter consisted of what might be called “fatherly advice” from the General Authorities of the Church. The great majority who have followed it have proved the value of these instructions. Experience has taught that there are yet other necessary regulations not listed in this letter of counsel, which have been adopted as established mission practices.

Your Health—Correct living is a part of complete religion. Missionaries should obey to the letter the Word of Wisdom. Its restraints should be unfailingly observed—no liquor or tobacco, tea or coffee, or other deleterious substances should be touched by the missionary. Sometimes, in in-

nocence, friends may offer wines and the like, especially during the holiday season. No offense will come of a polite refusal; a disrespect for the partaker may come of an acceptance.

Temperance in eating and physical conduct will have its health reward. The Lord expects you to use the intelligence you possess in the care of your body.

Keep yourself well nourished with a properly balanced diet.

Let the functions of your body be regular and natural.

Wear sufficient clothing to keep comfortable and warm and to meet any change in temperature.

Wear rubbers in stormy weather and keep your feet dry.

Do not sleep in stuffy rooms; open the windows and let in the fresh air.

Avoid undue exposure to infectious diseases.

Tuberculosis is an infectious disease and is frequently acquired from other persons. It thrives among people of lowered vitality. Milk, unless properly treated, may contain this infection.

Where typhoid fever is prevalent take the precaution to boil your milk and water before drinking it.

Be careful in associating with persons with chronic coughs. If you should develop a cough which has a tendency to persist, particularly where there is a rise in temperature, consult a good physician.

Venereal diseases are universally present, and can be innocently contracted by careless use of towels, clothing, toilets, etc., that have been

used by infected persons. Extreme caution should be exercised against such.

If your duty calls you to the besides of people with acute or chronic infections, attend to that duty and then leave.

Rheumatism requires absolute rest, corrective diet, and proper medical attention.

If you should be seized with pains in the abdomen which will not disappear in a few hours do not take a laxative. Take an enema. If relief does not come at once, consult a good physician and report the findings to the district and mission presidents.

In Case of Sickness—Administer to each other in case of sickness. When an Elder is pronounced by a physician to be suffering from a serious disease or critical illness he should be placed in a good hospital where he can receive proper medical aid and nursing. His companion should notify the district president and mission president at once by telegraph or telephone.

In Emergency of Any Kind—Do not hesitate to telegraph in case of accident, serious illness, or any serious emergency. In the United States a message for immediate delivery contemplates a minimum charge for ten words, ranging from 30c to 90c, depending upon distance, and the charge for additional words over ten ranging from 2½c to 6c each. If many words are required a "Day Letter" may be used. This contemplates a charge of one and one-half times the "fast telegram" rate, or from 45c to \$1.35, depending upon the distance, and may be filed any time day or night; this is a slower service than the fast message, but the average time of transmission and delivery is about one hour. A "Night Letter" may be sent any time up to 2 a. m. for delivery on the morning of the en-

suing day—the minimum rate for twenty-five words in this case is from twenty to forty-five percent less than for a ten-word fast telegram, ranging from 24c to 50c and additional words over 25 are charged for in groups of 5.

Rates in some countries are lower.

In some localities long distance telephoning is reasonable, particularly when night rates take effect, usually after 7 p. m.

Fasting and Prayer—Concerning fasting and praying President Joseph F. Smith once said:

“A man may fast and pray until he kills himself, and there isn’t any necessity for it nor wisdom in it. I say to my brethren when they are fasting and praying for the sick, and for those that need faith and prayer, do not go beyond what is wise and prudent in fasting and prayer. The Lord can hear a simple prayer, offered in faith, in half a dozen words, and he will recognize fasting that may not continue for more than forty-eight hours, just as readily and effectually as he will answer a prayer of a thousand words and fasting for a month.”

Your Postoffice Address—*Keep the mission office informed as to where you may be reached.* Emergencies sometimes necessitate getting in touch with Elders immediately. Put your street number and phone, if any, on all correspondence.

Correspondence—You are advised to write once a week to father, mother and the family, but other correspondence both with those at home and in the mission field should be limited. Excessive letter writing consumes a great amount of valuable time and tends to keep a missionary from identifying himself with the place and people of

his labors. Do not regret being forgotten while in the mission field. You are playing for a big stake—the approval of the Lord—and unessentials should not disturb you.

Travel Together — Companionship brings safety from a variety of ills. It is a required mission practice that missionaries travel two and two. A missionary should never be alone unless he is fulfilling an assignment which makes it necessary to travel alone. *Elders are not so likely to be accused falsely when they are together.* Loneliness, homesickness, and the desire to seek companionship with women are considerably lessened. Most errors and indiscretions have occurred when missionaries have failed to conform to this established mission practice. This should be observed always, even when visiting among members and friends.

In the mission field people of different temperaments, sometimes of different ages and backgrounds, are brought together into intimate companionship. An unforgettable joy will come from meeting the happy challenge this relationship brings. Everyone has a contribution to give the individual who looks for it. *Cultivate the confidence and friendship of your assigned companion,* and companionship and needed protection will be your reward.

Association with Women—Immorality is the most subtle means Satan has to cover a missionary with failure and shame. Missionaries should be on constant guard against familiarity with the opposite sex.

Suggestions to protect missionaries from falling into the snares of immorality have been formulated as follows:

1. *Never be alone with a woman.* This self-evident precaution is, practically, full protection against immorality.

2. *Never call a woman by her first name.* Falling into sin results from a series of approaches. Step by step a man is led into forbidden paths. Calling a woman by her first name is an act of familiarity, in itself harmless, but with possibility of future undue intimacy.

3. *Do not touch a woman except to shake hands with her.* This also is a self-evident precautionary suggestion.

Missionaries who will faithfully observe the above three suggestions will be blessed to preserve their moral purity. Do not misunderstand. You need not be offish to our sisters in the Gospel. You may cheer them, teach them and lead them in Gospel paths without violating either of the above suggested rules.

They Had Better Keep Away—In advising the missionaries the late President Joseph F. Smith said, "It is not a good thing, neither is it at all wise, for our Elders to go out on excursions on dangerous lakes, or streams, or bodies of water, just for fun. They had better keep away. The Lord will protect them in the discharge of their duty."

Board and Room—In looking for rooms, missionaries should seek a place in a good district; of course, it need not be in the aristocratic section of the city. They should investigate carefully all sanitary conditions, and see that the rooms are thoroughly cleansed and fumigated, and that they are properly heated. Wherever missionaries can board inexpensively and at the same time secure wholesome food, this should be done. Prepara-

tion of meals requires a great amount of time, and essentials for a balanced diet are likely to be neglected.

Unusual opportunities for preaching the Gospel are afforded with the people with whom you live. But it must be remembered that they will judge the Church by your conduct. Unseemly actions should never be indulged in.

Missionaries should not stay too long in the same home; opportunities for proselyting in this manner are too valuable. They should remain in one place long enough to preach the Gospel by word and example, then move to another.

Visiting—There are two classes of activity in missionary work. One is concerned with bringing new members into the Church. The other is concerned with caring for those already within the ranks.

The successful missionary cultivates friends wherever he goes. If they are not members of the Church, he earnestly seeks to get them to investigate the tenets of Mormonism. He visits them often, but is extremely careful to *avoid staying too long* lest he become unwelcome.

His visits to members of the Church are also short, and not too often, though frequent enough to keep them in fellowship. He shows no partiality in his visits, *unless it be toward those who are inactive and most need his help and inspiration*. And always he bears in mind that those among whom he visits have things which he can profitably learn while he is teaching them.

CHAPTER 3

MONEY, TIME AND TALENT

Money, time and talent—these are precious endowments over which you have been made a steward. Upon the use you make of them will depend in large measure your success while in the mission field, and the habits you acquire in their care will affect the remainder of your life.

Your Money—There are few if any occupations where money plays a more minor role than it does in missionary work. And yet some of it is required to provide for the necessities of life. From your own savings or through the contributions of others you are given funds for your needs. But it must be remembered that in nearly every case *someone at home is going without to supply you.*

A missionary's money is a consecrated means to an end. In reality it has all been dedicated to the service of the Lord. Missionaries should provide themselves with good food, sufficient clothing, comfortable quarters and necessary incidentals; but extravagant luxuries should be avoided.

A careful day by day account of all expenditures should be kept. At the end of each month a report of expenditures is sent to the district president to be sent to the mission office.

Do not Lend or Borrow—If emergencies necessitate your borrowing money, write the mission office where funds may be obtained. Never borrow from your companion, a member, a friend,

or any district or office account for any reason. Nor is it a good thing to loan money; transactions of this kind sometimes lead to unkind feelings and any possibility for such should be eliminated.

Do not give personal gifts of money to relieve distress among the members. The worthy poor should be cared for with branch or district funds provided for this purpose. You may embarrass your successor or cause undesirable feelings by disregarding this advice.

If you have money to contribute for charity, give it in the form of a fast offering.

Tithes and Offerings—The money you receive has likely been previously tithed, and it is not necessary to tithe it again. However Elders are expected to observe Fast day and contribute their Fast offering in the branch in which they are attending Fast meeting.

The Value of Time—*The busy Elder is the happy Elder.* Time is his most valuable asset, and he uses it judiciously. He well knows that at best the hours and days slip by far too rapidly for the accomplishment of all he wishes to do.

He regards his missionary work as successful men regard their daily work. Time for getting up in the morning, eating, going to and from work, and activities in various organizations is necessary, but it does not count as part of the day's work. He realizes that effective missionary work requires a full day of missionary activity. He knows that the moments are golden, that they are consecrated, and that his responsibility is great in the use he makes of them.

The Daily Program—A regular daily program of work, systematically arranged and per-

sistently followed, is perhaps the greatest help to the missionary in the use of his time. By way of suggestion the following outline is given. Missionaries who have followed such a program have steadily grown in power:

Have toilet made and ready for class by 7 o'clock.
7-8, Study class with prayer at the beginning.
8-9, Breakfast and preparation for the day's work.
9-12, Tracting or other planned proselyting activity.
12-1, Lunch.
1-2, Tracting.
2-5, Visiting investigators, tracting or holding meetings.
5-6, Study.
6-7:30, Dinner and relaxation.
7:30, Meeting or visits or evening tracting.
Retire not later than 10:30.

Recreation is of course essential. Setting-up exercises in the morning, and considerable walking will generally keep one in good physical condition. An occasional good picture show, or, better still, a fine artistic production, is stimulating. Such a schedule as the foregoing, if carefully followed through the week, need not be pursued on Saturday. Some proselyting activity should be done on Saturday, reports and correspondence may be taken care of, and part of the afternoon may profitably be spent playing in the open.

The Sabbath of course will be occupied largely by meetings and visits.

The Lord has said: "Cease to be idle; . . . cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."—Doc. and Cov. 88:124.

The Use of Talent—As was previously said, ingenuity is welcomed in the mission field. There are many ways to preach the Gospel. The work of the Lord needs talent in its expression. And

he who uses the talent with which he has been blessed, in conformity with mission regulations, will find added joy in his work, a new effectiveness, and an increasing power.

Most missions maintain publications. Write for them in otherwise idle moments. Do not be discouraged if your first attempt is not published; writers seldom make a mark the first time they submit. There are untold opportunities for the use of music in the mission field. The necessity for developing any talent for public speaking is obvious. Artistic, dramatic, and athletic ability need not go without cultivation. But the successful missionary *first completes his regular mission assignments*, endeavoring to express as far as possible his particular talent in the execution of those assignments; and then if he has other opportunities, he cultivates his peculiar ability, remembering always to work with an eye single to the glory of God.

CHAPTER 4

THE SPIRIT OF GOD

There is no gainsaying the need for preparation on the part of the missionary. Conditions demand that he use every honorable means at his command. But *exceeding in importance all other requirements* for effective work is *inspiration from the Lord*.

The Need for Inspiration—The necessity for inspiration becomes apparent when it is realized that missionary work is directly concerned with the eternal salvation of human souls. Concerning these the Lord has said: “Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.” —Doc. and Cov. 18:10, 11.

In the face of this declaration no Elder can regard his calling lightly.

But precious though the missionary's message is, comparatively few who hear it show any interest in it. This condition prevails largely because there are many others—salesmen, philosophers and theorists with their own ideas—who are working for the public's attention as zealously as are the missionaries. The result has become a general public indifference.

Nevertheless there is in the Gospel plan some element of priceless worth to everyone. The missionary's task, then, is to make the best possible

approach to catch individual interest. The question arises, what is the proper approach?

Training and experience assist in developing technique. Various missionary aids help. Yet no teacher or expert is wise enough to determine the best approach in every case. *Only a superior intelligence can point the way* of conversation, the type of material to use, or the subject for discussion in a talk. The effective missionary soon comes to realize the necessity for the spirit of the Lord to guide him in approaching the many personalities with whom he comes in contact, so that the things he tells them or gives them to read will indeed be pearls of great price whose value outshines all else.

Let it not be thought that the missionary need not prepare himself to present the Gospel, leaving all to heavenly inspiration. *The Lord has declared the need for preparation.* Rather let him seek the Lord to guide in preparation and point the way to use that preparation for the blessing of mankind.

The Right to Revelation — The reality of revelation is a fundamental of Mormonism. Those who stand at the head of the Church are sustained as prophets, seers and revelators unto the Church. Moreover we believe that each individual who holds office in the Church may receive divine guidance in the administration of his office. Concerning this Joseph Smith said: "It is . . . the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church."

From this teaching it follows that every missionary has the right to guidance relative to his particular duties in the service of the Lord. But inspiration, like all other blessings, is predicated upon obedience to law. Through prayer we seek

guidance, but only when we live worthy of it need we expect it.

Proper Living—Virtuous living is a necessary prerequisite to heavenly inspiration. *The spirit of God cannot dwell in an unclean tabernacle.* It goes without saying that any missionary whose life is not an example of virtue and honesty cannot expect the spirit of the Lord as his companion.

Proper living includes living with respect to all teachings of the Church and established mission procedure. Obedience to counsel is a token of worthiness before the Lord.

Harmonious Living—Harmony is as important in missionary activity as it is in music. It is recorded that at one time Joseph Smith found his efforts at translating to be of no effect. Try as he might he could not read the characters on the plates. He had quarreled with his wife, Emma, and only after he had apologized to her and prayed earnestly to the Lord could he accomplish anything.

After the completion of the translation it was revealed to Joseph Smith that three witnesses should behold the plates. Accordingly, he with Oliver Cowdery, David Whitmer and Martin Harris went into the woods to pray for this manifestation. After earnest, repeated efforts no answer was received. At length Martin Harris withdrew, feeling that his transgressions were responsible for the withholding of the manifestation. Again the others knelt in prayer, and presently they were shown the plates. It was only after Martin Harris had put himself in harmony with the spirit of the Lord that he was allowed to witness the sacred record.

Untoward feelings of any kind become a barrier against the ministrations of the spirit. Prose-

lyting is a labor of love—a love for the work and a love for mankind, and only when this love is present can inspiration from on high be expected. Happy is the Elder who rises each morning with a thrilling affection for his ministry and a genuine concern for the spiritual welfare of those who live about him.

Desire, Effort, Prayer, Faith—Scientific discoveries are seldom made accidentally. Rather, they are usually the result of an unsparing desire to learn, painstaking effort, and a confidence that gratifying results will be achieved.

Spiritual blessings generally result from much the same process. First there must be an earnest desire for guidance. Effort must be put forth in proper living. Prayer is the key with which to unlock the door of inspiration. Moreover, there must be faith, an unquestioning confidence that prayer will be answered. Joseph Smith desired with all his heart to know the truth. In full faith he sought the Lord. The ushering in of a new dispensation was the result. *Desire to know, effort to live righteously and faith in seeking*—these precede inspiration.

The missionary who lives worthily, doing his full part while the day lasts, and seeking in faith the inspiration of the Lord will not go unrewarded, for God has promised, "Seek and ye shall find; knock and it shall be opened unto you."

Section II

Preparation for Success

CHAPTER 5

STUDY

Preaching the Gospel is a serious and important task. Heavy demands are made of the missionary who has his heart in the work. All types of people are met with, a variety of situations are confronted, and all sorts of problems arise. To be able to meet and do them justice requires prayerful concentration, extensive reading and sound common sense. You must be prepared.

Prayer, study and practice are the materials of missionary preparation. As was discussed in the last chapter, inspiration from the Lord is the first requirement for good missionary work. But there is no gainsaying the need for study to equip oneself for the great task of preaching repentance to the world. In the early days of the Church the Lord counseled his Elders:

I give unto you a commandment, that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms.—Doc. and Cov. 88:77-79.

This is the word of the Lord to those who would preach his Gospel. *Preparation is essential.*

To assist in the establishment of efficient study habits these brief suggestions are given.

Desire—The mainspring of accomplishment is desire. You cannot hope to do good work, and enjoy your work, until you really want to do it. It is difficult to get the most out of study until there is a driving desire to learn, constantly compelling to greater effort. Otherwise study becomes a bore, the mind wanders, and more effort is required to focus attention. If the desire to study the Gospel is not present, try to cultivate such a desire. Read the word of the Lord concerning the importance of your work, review the sacrifices of the early builders of the Church, think of the trust placed in you by those at home. Envision the majesty of your calling, and pray for a thirst for greater knowledge. A desire to study the Gospel can be built as surely as an appetite for food can be cultivated through exercise and proper diet. When there is an appetite there is greater joy in eating. Similarly, when there is a thirst for knowledge there is greater pleasure and benefit in study.

Physical Conditions—Men and women have produced great works in spite of physical handicaps. Prescott, while blind, wrote his monumental works on Mexico and Peru. Milton wrote his most sublime poetry after he had lost his vision. Some of Elizabeth Barrett Browning's writings were created in the midst of physical distress. But for most of us, any sort of physical ailment is a definite hindrance to good study. Arrange times for study when the physical body can be forgotten. It is difficult to study after a hearty meal; it is difficult to concentrate when fatigued.

Then too, distractions outside the body hinder

good study. A cold room, or an improperly lighted room, are never conducive to deep thought. Noise interrupts thinking. For regular study periods spend a little effort to establish proper physical environment, so that all possible distractions will be eliminated. The time taken to do this will soon be made up in increased capacity.

Mental Distractions—You will do well to also eliminate all mental distractions. Most everyone has had the experience at some time of reading through a chapter, only to wonder what it contained. Physical conditions may have been ideal, but the mind was far away from the printed page. It may take real effort to forget about home, the talk to be given the following Sunday, or the man you met while tracting. But before you learn to study effectively it will be necessary to cultivate the ability to hold attention to the subject at hand. How? By trying, forcing every foreign thought away as quickly as it enters.

Outline Your Work—Before ground is broken for a house, the details of the entire structure have been worked out on paper. Plans are made to save time and effort, and they are as efficacious in study as in any other field.

Budget your time. Plan the sequence of your work, then work your plan. The job is easier when you know time has been reserved for it, and the direction of your effort has been mapped beforehand.

The Natural Approach in Reading—Most missionary study takes the form of reading. Every missionary should be well acquainted with the standard works of the Church. He must also read various commentary works. He must be

familiar with Church History, and must know the contents of the tracts and pamphlets he delivers. In addition he should endeavor to improve his knowledge of the land in which he is living, of current events and topics of general interest as far as they will help him in preaching the Gospel. It follows that he must do a great amount of reading. And in order to gain from it all that is good in the least possible time he must learn to read rapidly and accurately.

The best way to get the most out of reading is to go at it in the natural and easy way. When a child sees a horse for the first time he sees it as a whole. Then as he becomes more acquainted with it, he sees head, legs, body. His knowledge of the animal grows from a view of the entire thing to concepts of its various parts. Much the same process is most natural in reading.

Look the book or subject over. Note the author's system of treatment. Then skim through it, paying attention only to the highlights. This will give a panorama of the thing. Then go back and read carefully, more particularly the sections dealing with the items in which you are interested.

If your study is concerned with a problem requiring research, first look the subject over in its whole general aspect. Then skim through the high spots to crystallize the outstanding ideas on the problem. Then do intensive work on the important ones.

This process may sound rather involved, and it may appear that time is lost in the double action of skimming and intensive reading. Actually, when you become proficient, it will be found that much time is saved. Unnecessary work is eliminated at the start, and the time required to get

the first general perspective is soon saved by avoiding a lot of detailed reading.

Slow Reading—It has been thought that people who read slowly read more carefully. Actually this is not so. Slow reading is more conducive to day-dreaming than rapid reading. Force yourself to read rapidly, and you will find that with increasing speed it becomes necessary to put all attention on the subject matter before you.

Inaccuracy of Comprehension—It is sometimes surprising to note the number of readers who receive different impressions from those the author sought to convey. Inaccuracy of comprehension is an unusually common fault, and is often closely related to slow reading and distracted attention.

With your companion test yourself on reading accuracy, both as to general ideas expressed by the author and specific material.

Word Reading—The habit of reading too intently each word and thinking of its separate meaning is a bar to efficient reading. Words are but symbols of meaning, determined often by their syntax. They are grouped into sentences as expressions of thoughts. Read them as thoughts, in natural groups, not as single words.

Sound Reading—Another hindrance to effective reading is the habit of relating the meaning of a word to its sound rather than as a written symbol forming part of a thought. Children sometimes learn to read this way, and must pronounce each word before they can get its significance. Persistent effort in reading rapidly without re-

gard to word sounds is necessary to overcome this habit.

Motor Reading—Lips and tongue move and other vocal organs are tensed as in verbal reading when some people read silently. This muscular activity slows the process because the eyes can travel faster than the vocal organs are capable of forming the words. This habit, too, is so deeply ingrained with some that real effort is required to overcome it.

Analyze your reading. Discover whether you are subject to any of these hindering habits. Overcoming them in spite of difficulty will be well worth the cost.

CHAPTER 6

PUBLIC SPEAKING

Material

Missionaries are called upon to do considerable public speaking. Branch and district meetings, cottage meetings, open air meetings, funerals as well as a variety of other gatherings require speaking before congregations. Every missionary early comes to realize the necessity for preparation and practice that he might be able to speak authoritatively, convincingly and with understanding. To be able to so speak is to be able to change the lives of men and women. Walt Whitman once wrote: "Surely whoever speaks to me in the right voice, him or her will I follow as the waters follow the moon, silently and with fluid steps, anywhere around the globe."

There are two phases of public speaking: Speech composition, and delivery. In a discussion as brief as this only the salient points of public address can be considered, but the missionary who conscientiously applies the material here given will find a new power in his words. In this chapter the material of speech, or speech composition will be considered.

Be Prepared When You Speak—Every missionary should strive to devote part of each day to study and prayerful thought on the principles of the Gospel and the theology of the Church. He should read and reflect and pray. True, we are opposed to set sermons to be delivered with the thought of oratorical effect and rhetorical display, yet when

an Elder arises to address a congregation at home or abroad, he should be thoroughly prepared for his sermon. His mind should be well stored with thoughts worth uttering, worth hearing, worth remembering; then the Spirit will bring forth fruits of which his auditors are in need, and give his words the ring of authority.

Such is the counsel of the late President Joseph F. Smith regarding the preparation of sermons. The Lord has assured his servants that he will inspire them in the things they should say, but he has also counseled them to study and become acquainted with good books. It is reasonable to believe that the spirit of God will direct an individual in the preparation of a talk as well as when he is speaking, and it is also reasonable to believe that diligence in preparation is more acceptable than a general disregard of preparation.

Subject—In the preparation of a talk the first thing of importance is the choice of a subject on which to speak. If properly chosen with regard to its limitations it will act as a focus for ideas and make preparation more easy and orderly. If specific in its nature it will become a guide to thinking. The application of three general principles will be of benefit in the choice of a subject.

First, Mormonism has one fundamental message—the Restoration of the Gospel of Jesus Christ. *Every missionary subject for public discussion should be germane to this general theme.*

Second, it is the part of wisdom to choose a subject with which you are familiar. The wise student is cautious about speaking on material with which he is not well acquainted. He will not choose to discuss a subject of theory, philosophy or creed with which is he unfamiliar.

Third, consider the audience and their familiarity with the Church. Subjects should be chosen

according to the audience's experience with the Church. First Principles, generally speaking, should be explained before more involved principles are discussed, "milk before meat." Avoid the "mysteries."

Outline — A subject having been decided upon, a tentative outline should then be made. A little thought will bring to light the major topics of the subject. These should be listed as suggested on the blank outline shown below. They will then become a guide for preparation. Obviously the number of topics will vary according to the subject and the thoroughness of treatment.

Careful thought should be given to the arrangement of these topics. They should be so arranged that there will be a natural order to the speech, just as all of the actions of good drama naturally lead to the climax.

After the major topics have been listed, they should be developed under subheadings, as shown in the blank outline. As reading and investigation continue ideas may easily be noted in their proper sequence, and when the outline is completed it will be found that the talk will have a coherency and direction that can be achieved by no other means. Of course, as practice continues the need for extensive outlines becomes less, the speaker having developed the ability to mentally arrange topics and ideas without making extensive notes.

Outline

Subject.....

- I. First topic
- A. Related idea
- B.
- C.

II. Second topic

A.

B.

C.

III. Third topic

A.

B.

C.

Gathering Information — For every Gospel talk there is the need for gathering information, often entailing considerable reading and research. *The basic authorities are the standard works of the Church*—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. It is wise to consult these first. With very few exceptions they are the original sources of all Church teachings. The use of *Ready References*, the *Compendium*, and indexes and concordances to the various books will save time in finding material relative to the subject to be discussed.

Then the exegetical works may be read with profit. Those published by the Church are reliable as commentaries on Church doctrine. Many of these may not be available to Elders in the field, but there are generally enough such in every missionary library to provide a wealth of supplementary material. Time will be saved in reading such books if the subject to be discussed is constantly borne in mind. Practice in reading only material germane to the theme, with contextual matter to give it setting, soon results in the ability to gather together a wealth of information in comparatively little time.

Where Elders are stationed for any length of time in one city, it is well to become acquainted with the facilities of the public library. Special reference books may be needed occasionally, but it

should also be remembered that *no good will come of time spent in browsing among books which will not assist in preaching the Gospel.*

The Use of Authority—There are various means of lending support and interest to a speech. One of the most effective is quoting an authority on the subject under discussion. It may be an individual, a writing, or even a picture. But there is one fundamental rule governing its use: It must be recognized and held in esteem by the audience. For instance, before an unfriendly audience, very little good would come of quoting Lucy Mack Smith on the leadership of Joseph Smith. But before the same group a quotation from Josiah Quincy on the same subject would likely have a splendid effect. A statement from the Book of Mormon might cause ridicule in an open air meeting, but among our own people it would be regarded as good authority.

Considerate and skillful use of authority is an invaluable aid to effective speaking. Sometimes it may be advisable to read verbatim the words of the man or book used. Sometimes its length or other circumstances may necessitate a digest or paraphrasing.

The Use of Illustration—Specific illustrations give life and force to a speech. They may be stories, they may be episodes from history, they may be individual cases or personal experiences. People are interested in events as they have affected the lives of individual men and women, and the telling of a specific story often is more convincing than a great amount of reasoning.

As in the case of all other material used in the talk, the *illustration must be germane to the subject* under discussion. Moreover, *it must be entirely*

appropriate. Obviously it would not do in speaking to children to tell them stories understood only by adults.

Illustrations used in public address should be told clearly, since the audience has no opportunity to review them as in the case of a book; they should be told briefly, since time is always at a premium in good speaking. Essential facts should all be included; an audience unfamiliar with the story or circumstances is not able to think through the subject as rapidly as you. But all unnecessary material should be deleted. Stories, lengthy and uninteresting, soon become tiring.

It should be remembered also that in preaching the Gospel truth should never be submerged in the interest of dramatic appeal. It is both unwise and dishonest to exaggerate events to add to their interest when they are being told as true experiences.

Practice writing a story of the kind you might use in a speech. Then set it aside for two or three days. If when you pick it up, it appears rather flat, it would likely appear so to the audience. If it still has a sparkle, you have the ability to tell things well.

Humor—Stock funny stories have little place in the preaching of the Gospel. However, good, natural cheerfulness and discreetly used humor tend to enliven the audience and break down barriers between the speaker and his hearers. They stimulate the nerves and raise an agreeable response in the listeners. Skillfully and carefully used, humor is a bolster to effective speech.

When and How to Close—Speeches need not be long. Edward Everett's oration at Gettysburg has been read by comparatively few. But the

paragraph spoken by Lincoln on the same occasion is familiar to every American schoolboy. Audiences easily tire of too much talking. It is better to leave them a little unsatisfied and desiring more than to tell too much and bore them. The fact that there may be a few minutes left on the program is no reason for prolonging remarks which have reached their natural conclusion.

Bring up the different topics under discussion in their determined sequence, and move from one to the next so that the audience may feel that progress is being made. *When the end is reached, stop.*

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CHAPTER 7

PUBLIC SPEAKING

Delivery

In the previous chapter the composition of speech was discussed. Having organized the speech, the next problem is its delivery. Good speeches have been weakened by poor delivery. On the other hand, talks which appear drab in black and white have been made forceful through effective presentation. The ideal situation, of course, is a combination of both.

Relaxed Muscles—Good delivery begins before the speaker takes the stand. Relaxation of the muscles before rising to the pulpit will materially assist in freeing the voice and body from tension while speaking. Opera singers often take massage treatments to completely relax the body before an evening's performance. A good practice for amateur speakers is to relax in their chairs and breathe deeply and unrestrained while awaiting their turn to speak.

Upon taking the stand it is a good practice to pause a moment before beginning to speak. Take one or two unrestrained breaths, leisurely survey the audience, and relieve muscular tension for a moment. This is an effective way to reduce the fear commonly felt by inexperienced speakers.

Gestures—Good speech is concerned with the entire body. Observation generally reveals that the platform speaker to whom you delight to listen uses his face and hands and even torso as well as his voice. However, effective gestures

never call attention to themselves. They are natural and not forced and their absence is more noticeable than their presence.

Try standing before a full length mirror. Speak to yourself, as you would like to speak to others. Be frank, earnest, sincere and forceful. And if you are not conscious of yourself before yourself, you will find your facial expressions, your hands, and your torso lending emphasis to the words you are saying. Practice using the hands; before long you will be able to forget them while standing before an audience. Let your facial expression reflect the tone of your talk. Release your body from tension, and it will naturally harmonize with the spirit of your remarks.

Neither slovenly nor rigid posture is conducive to good appearance on the stand. It is sometimes beneficial to place one foot slightly ahead of the other. This gives the body a more forceful appearance than standing with the feet apart or rigidly together while clinging to the pulpit.

Nervous walking back and forth tends to make the audience nervous. Rising rhythmically on the toes or pounding the pulpit with timed beats will have the same effect. Constant word repetitions, hesitations, repeated "er's," etc., will also induce a nervous feeling in your audience.

Cultivate the art of feeling comfortable on the stand, at the same time remaining forceful, and your audience will reciprocate.

Voice—Voice is the principal medium between the speaker and the audience. And like other faculties it is subject to cultivation. If dull and monotonous it will make the audience drowsy. If raspy and tense it will deal misery and cause nervousness. If full, well rounded and musical it will create a pleasing effect.

While practicing delivery before a mirror, speak out loud as you would from the stand. Better still, speak against a wooden wall which will act as a sounding board. Listen to your tones and inflections. Cultivate speaking down deep in the throat while making an effort to control breathing so that there is no harsh barking in your voice.

Efforts at voice improvement will be well repaid in the more pleasing effect you will have on your audience.

The Audience — The Savior, knowing that those to whom he spoke would thus understand best, used parables to make his meanings clear. Not all audiences are alike. Some are children, some are untrained thinkers, some are students, some are highly-trained professional people. Each group has its own language, is most familiar with certain types of experiences, and has its own ability to comprehend.

Think of them while preparing your talk. Think of them while awaiting your turn to speak. And while speaking, look at them and talk to them. Move your glance from one part of the group to the other, but always look them in the eye. Watching the ceiling or vigilantly watching your notes will destroy an inspiring relationship.

Dress and Appearance—A gaudy tie may spoil the effect on an entire discourse. Colorful dress or flashing jewelry or overdone grooming may distract attention from the message that is being given. Clothing that is unpressed or poorly laundered; unbrushed teeth, fingernails that are not well kept; or slovenliness of any sort has a most distressing effect. Moderation of dress, neatness and cleanliness are important factors in effective public speaking.

CHAPTER 8

MEETING THE PUBLIC

As a servant of the Lord yours is a dignified calling. You are a minister of the Gospel, and your public behavior should in no way be disappointing to the strangers who have ideas on the manner in which a Christian gentleman should act. The need for cultivating and practicing the virtues discussed in this chapter is obvious. They are given only as reminders of the type of personality we should all like to possess.

Dress—The Latter-day Saint ministry wears no distinguishing costume, but missionaries should always dress with respect to the dignity of their work. An Elder in Europe made the observation that when he dressed in a conservative manner—dark shoes, dark suit, quiet hat—the people he met paid more attention to the things he said than when he wore the clothes that had appeared so becoming on the university campus. Strangers notice dress. Clothes need not be expensive, but they can be tasteful in style and tone.

Table Etiquette—It will be generally conceded that behavior at the table is a reflection of training at home. Missionaries as a rule have numerous invitations to dinner. To be able to feel comfortable at any table, whether in the humblest home or the most exclusive dining room, is a mark of culture. Mormonism is a Gospel of culture.

Study personal habits of eating. Practice

proper etiquette always, and then there will be no embarrassment in public.

Conversation—A good conversationalist is a good listener. Powers of conversation increase with ability to listen attentively. The will to listen attentively, despite impulses to do most of the talking, is worthy of cultivation.

Loud rasping speech should be overcome. Practice speaking quietly.

Avoid exaggeration. Truth is strong enough of itself; it needs no false color to make it stand. People soon lose confidence in the individual who exaggerates.

The use of correct grammar is a sign of good training. Improper grammar and faulty syntax make the user's words offensive to the well-trained listener.

Plain speech is the most effective speech. The use of flowery diction is never a sign of education. A rich vocabulary is worthy of cultivation, but unless little-understood words are used perfectly there is strong possibility that the speaker's efforts to be sincere will be lost.

Zeal—The zealous missionary accomplishes most in the cause of the Lord; it is necessary that all of your interests be centered in your work. But the over-zealous missionary is likely to be as offensive as the high-pressure salesman. Individuals cannot be driven into the Gospel. They must be led tactfully and graciously. Guard against forcing your message. Converts are first friends.

Consideration — Consideration for the feelings, beliefs and habits of others is an integral

part of the beloved personality. Love for another comes of understanding. Most people are absolutely sincere in the beliefs by which they guide their lives. If those beliefs are wrong in the light of the Gospel teaching, do not condemn. Try first to understand, then the way may be opened for teaching the truth.

Be sympathetic of other people's feelings. Because of limited experience it may be impossible to appreciate them, but a sympathetic and kindly approach will be reciprocated with love.

Avoid any derogatory remarks on the customs of the land in which you may be living or the habits of the people among whom you are working. Such remarks will be answered only with resentment. And who is to say that those customs and habits are not as well suited to the locality and people as those of your own home?

Selflessness—Closely related to consideration of others is the spirit of selflessness. Missionaries are shepherds to the flock, and *only in forgetting themselves and looking after the interests of others* will they grow in enthusiasm for the work. There is no field of labor in the world where the joy that comes of giving is so rich as in missionary service.

Appreciation—Failure to express appreciation for a kindness rendered is almost unpardonable. A sign of good breeding is a sincerely expressed appreciation for any service rendered. *Be generous with compliments and gratitude.*

Sincerity—The world is quick to detect insincerity. Sincerity is a thing that can be culti-

vated. It is not a cold-storage abstraction, but a living, kindling spirit that comes of effort. It is born of enthusiasm and prayerful, conscientious service. Believe in yourself, believe in the cause, believe in the people among whom you live and labor. And they will believe in you.

Section III

Presentation of the Gospel

CHAPTER 9

LITERATURE

Every finished product is the result of three things: Material, Tools, and Technique. If this figure might be carried over into missionary activity the men and women you seek to convert are Material. The various missionary aids are the Tools. The method employed in using these aids is the Technique.

In chapters 10 and 11 of this section some of the tools of missionary activity will be discussed, by way of brief description, that you might become acquainted with available missionary aids. It goes without saying that a missionary should know intimately the various instruments provided for explaining the Gospel just as any workman should know his tools.

The most extensively used aids of missionary activity are the various publications dealing with the Gospel. These fall into four general divisions: Tracts, Pamphlets, Books and Current Literature.

The Tract—The tract is a brief, suggestive statement of one or two Gospel principles. It is designed for persons unfamiliar with the Gospel message, or prejudiced against it. It aims, first, to interest the reader by teaching, simply and interestingly, a few Gospel truths; and, secondly, to arouse inquiry by suggesting other interesting information. If this is accomplished, the tract also serves as a preparation for the next visit of

the missionary, and as a means of securing Gospel conversations. It is usually given away.

The Pamphlet—The pamphlet is a somewhat comprehensive systematic explanation of a Gospel principle. When an individual shows interest in the tracts presented and the accompanying conversations, the pamphlet is used to explain more fully the truths lightly touched upon in the tracts.

Books—Books are designed to furnish consecutive reading on Gospel themes, and are usually most profitably presented after the friend has become an investigator. The Book of Mormon, however should be placed wherever possible, but always with some directions as to the best method of reading and studying it.

Current Literature—Many of the missions publish periodicals of various kinds, such as *Liahona* and *The Millennial Star*. In addition to these are the periodical publications of the Church and its general boards. The *Improvement Era*, *Relief Society Magazine*, and the like come under this classification. They generally contain doctrinal discussions and various articles which give an insight into the functions of the Church. Because their writings are timely they often make more interesting and inviting material for those not acquainted with the Church than do the tracts, pamphlets and doctrinal books.

Available Literature—Following is a classification of Church literature. Of course no periodical literature is included. Nor is it intended as a complete catalog. Rather it is designed only as a help in acquainting missionaries with the

various writings of the Church most used in the mission field.

TRACTS

Baptism, How and by Whom Administered, 4 pages.
 Book of Mormon References, 1 page.
 Centennial Series, 4 pages, John A. Widtsoe, except
 where otherwise noted.

1. About Myself
2. Why Is Religion Needed?
3. Religion for the Ordinary Man
4. Need of Church Organization
5. A God Who Speaks
6. The Greatest of All
7. Life's Meaning
8. Complete Religion
9. Guide Posts to Happiness
10. First Principles of Salvation
11. Universal Salvation
12. Divine Authority, Charles W. Penrose
13. Marks of the Great Apostasy, Osborne J. P.
Widtsoe
14. Truth Restored: A Modern Miracle!
15. The Book of Mormon
16. Practical Religion
17. The Word of Wisdom
18. Women and Marriage Among the
Mormons, Leah D. Widtsoe
19. The Bible
20. Active Religion

Facts for Thinkers, 4 pages, Joseph A. McRae
 Fast Day and Fast Offerings, 4 pages, Charles A.
 Callis

Is Baptism Essential to Salvation?, 4 pages
 Law of Tithing, 8 pages, Stephen L Richards
 Lord's Day, 7 pages, Charles A. Callis
 Lord Hath Spoken, 8 pages, B. H. Roberts

1. Revelation has not Ceased
2. The Question Which Most Concerns Men
3. The Truth About God Revealed
4. The Book of Mormon
5. The Restoration of Divine Authority

Lord's Tenth, 4 pages, James E. Talmage
 Rays of Living Light, 8 pages, Charles W. Penrose

1. Faith and Works
2. Faith
3. Repentance and Baptism
4. The Gift of the Holy Ghost
5. Divine Authority
6. Apostasy
7. Restoration
8. The Book of Mormon
9. Latter-day Revelation
10. Salvation for the Dead
11. Baptism for the Dead
12. Fruits of Mormonism

Truth About the Mormons, 4 pages

PAMPHLETS

- About Mormonism, 15 pages, Stephen L Richards
 Baptism, the Birth of Water and Spirit, 16 pages,
 Orson F. Whitney
 Blood Atonement and Plural Marriage, 94 pages, Jos.
 Fielding Smith
 Two Lectures on the Book of Mormon, 45 pages, James
 E. Talmage
 Brigham Young the Man and Leader, 16 pages,
 Preston Nibley
 Contributions of Joseph Smith, 9 pages, Stephen L
 Richards
 Dimmed Vision, 16 pages, Nephi Anderson
 Divine Mission of Joseph Smith, 23 pages, John A.
 Widtsoe
 Elijah the Prophet and His Mission, 32 pages, Jos.
 Fielding Smith
 Great Apostasy, 124 pages, James E. Talmage
 Joseph Smith Tells His Own Story, 24 pages
 Life's Greatest Questions, 31 pages, D. M. McAllister
 Lord's Day, 16 pages, B. H. Roberts
 Lord's Tenth, 16 pages, James E. Talmage
 Marriage Institution, 18 pages, James E. Talmage
 Mr. Durrant of Salt Lake City, 127 pages, Ben E. Rich
 Mormon Doctrine Plain and Simple, 63 pages, Charles
 W. Penrose
 Mormonism, Its Origin and History, 78 pages, B. H.
 Roberts
 My Reasons for Joining the Church, 31 pages, R. M.
 Bryce-Thomas
 Philosophical Basis of Mormonism, 48 pages, James
 E. Talmage

- Priesthood and Presidency, 29 pages, Charles W. Penrose
 Reorganized Church vs. Salvation for the Dead, 32 pages, Joseph Fielding Smith
 Strength of the Mormon Position, 48 pages, Orson F. Whitney
 Temples of the Church of Jesus Christ of Latter-day Saints, 16 pages, D. M. McAllister
 Three Degrees of Glory, 32 pages, Melvin J. Ballard
 What Is Mormonism?, 68 pages, John A. Widtsoe
 What Others Say, 32 pages, John A. Widtsoe
 What the Mormons Believe, 16 pages, Charles W. Penrose
 Why I Am a Mormon, 16 pages, Charles W. Penrose
 Why I Believe the Book of Mormon to be the Word of God, 30 pages, William A. Morton
 Why Mormonism, 3 pamphlets of 16 pages each, B. H. Roberts

BOOKS

- Articles of Faith, 529 pages, James E. Talmage
 Latter-day Revelation, 175 pages
 Essentials in Church History, 655 pages, Joseph Fielding Smith.
 Reign of Antichrist, 137 pages, J. M. Sjodahl
 Seven Claims of the Book of Mormon, 198 pages, John A. Widtsoe and Franklin S. Harris, Jr.
 Short History of the Church, 232 pages
 Source Material Concerning the Origin of the Book of Mormon, 192 pages, Francis W. Kirkham.
 Voice of Warning, 125 pages, Parley P. Pratt

LITERATURE FOR MISSIONARIES

Missionaries will find the following of benefit in dealing with particular problems and in promoting general missionary efficiency.

- Tracts and Tracting, 21 pages, John A. Widtsoe
 On Tracting, 22 pages, B. H. Roberts
 Are We of Israel? and the Book of Abraham, 135 pages, George Reynolds
 Do Men Believe What Their Church Prescribes, 164 pages, Rulon S. Howells
 The Organizations of Thirteen Churches, 137 pages, Rulon S. Howells
 Sunday the True Sabbath of God, 208 pages, Samuel W. Gamble.

CHAPTER 10

PICTORIAL, RADIO AND MUSICAL AIDS

Every honorable means should be employed to preach the Gospel. Where one method of approach may fail to interest, another may succeed. The Church is on the alert for new and effective methods of proselyting, and as their practicability and value have been assured new aids have been introduced. More will be developed in the future.

Film Slide Lectures—The missions of the Church are extensively equipped with film-slide projectors. These are small, portable machines for still picture projection. Film-slides, containing a series of pictures used to illustrate a correlated lecture, are used in them. A manuscript accompanies each film.

While the lecture of the accompanying manuscript is carefully prepared and may be read, *its purpose will be best served if the contents are thoroughly mastered and then given in the Elder's individual style.*

Care of Equipment—While this type of equipment is not as fragile as glass slide and motion picture equipment, extreme care should be taken in its use. The lenses and reflector must be kept free of dirt and dust, care being taken not to scratch them in cleaning. Never use a coarse or soiled cloth.

Special precaution should be taken to see that there is no grit on the film track which may scratch the film. The tiniest scratch on either lens

or film becomes an unsightly streak on the screen.

Given reasonable care, the film will last indefinitely. However, if sharply bent it will break and can never be satisfactorily spliced. Avoid twisting or kinking. Always roll tightly beginning with the "finis" end; rolling loosely and then pulling to tighten will scratch the emulsion. Keep it dry. If soiled, wipe with a clean sponge slightly moistened with alcohol.

Available Subjects—At the present writing the following approved films are available for distribution in the missions.

Down Pioneer Trails—the story of the founding of Utah, climaxing in the Mormon pioneer story.

Forgotten Empires—a delineation of evidence confirmatory of the Book of Mormon. Designed to establish the thesis that there was an advanced civilization in America prior to the time of the coming of Columbus.

Before Columbus—a sequel to *Forgotten Empires*. This lecture commences where the former finishes, seeks to correlate the Egyptian and Hebraic characteristics of early America, discusses the legendary white God of early America, reviews various theories of origin and climaxes with the story of the Book of Mormon.

Landmarks of Church History—a travelog of the scenes of Church history as they appear today.

Latter-day Saint Leadership—a series of short biographical sketches on the general authorities of the Church.

Latter-day Saint Temples—historical sketches of the temples with a review of the work for which they were built.

King of Kings—a pictorial presentation of the life of Christ.

It is likely that other subjects will be developed in the future.

Pictorial Literature—A need for a book of photographs of Church history and various Church projects is filled in "A Picture Story of Mormonism." Explanatory material accompanies each photograph. The book is available in two editions: a looseleaf which may be supplemented, and a solidly bound cheaper edition.

Radio Transcriptions—A series of radio transcription programs is now available to the missions. These come for use in 15 minute periods and consist of musical numbers by the Tabernacle organ and choir so recorded as to allow the reading of a manuscript—accompanying the record—between a musical introduction and conclusion. They are recorded on 33 $\frac{1}{3}$ rpm. discs for use on standard radio station equipment.

Music—The various song books published by the Church are among the most effective aids available to missionaries. Many people have had their first favorable introduction to the Church through its hymns, many of which are highly expressive of the spirit of this Latter-day work. Elders should become acquainted with the contents of the various song books.

L. D. S. Hymns—This is the "green book" widely used in the missions. It is the most complete collection of L. D. S. hymns now available, and is especially recommended for choir and part singing.

Deseret Sunday School Songs—This is the book in common use in the stakes of Zion. The music of these songs is generally lighter and simpler than that in the "L. D. S. Hymns."

M. I. A. Song Books—The Mutual Improve-

ment Associations publish this paper-bound song book particularly adapted to community singing. Several outstanding hymns are included.

Song Pamphlets—Reprints from the standard song books have been made into convenient pamphlets particularly adapted for street meetings, cottage meetings, and the like. Every Elder should have several of these.

CHAPTER 11

TRACTING

In the last two chapters the various aids available to missionaries were discussed. In the chapters which follow in this section the technique of using these tools will be discussed. Tracting is still by far the most extensively used means of spreading the Gospel message.

Purpose of Tracting—In the fourth verse of the first section of the book of Doctrine and Covenants the Lord says: "The voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." Here is found the keynote of the purpose of tracting. Other means are used to preach the Gospel, but long experience has failed to bring forth a better means of bearing personal witness of the Restoration, that is, when it is properly done under the inspiration of the Lord.

The distribution of large numbers of tracts and pamphlets is not the aim of tracting; rather, its primary purpose is to bring about personal contact with a great number of people. The value of tracting does not lie primarily in the distribution of literature over a wide area, but rather in the opportunity to bear personal witness of the Restored Gospel.

We want living witnesses to testify for the living God, and that, while looking men in the face and being in personal contact with them. It will be for rejecting the servants of God, and the testimony of the Spirit of God to their spirits that men will be condemned, not for the rejecting of tracts

and books. Tracting chiefly helps us to find those to whom we can finally deliver our message. If tracting be regarded as a means of bringing about this personal contact, by which the Gospel may be preached, the importance of it will be more rightly sensed, and the burdens of it disappear.—B. H. Roberts.

The Benefits of Tracting—Both the cause and the missionary benefit from properly done tracting. This system of proselyting has advantages.

It is easily learned. And since most missionaries are young men and women, this is important. With little training they are able to bear witness to great numbers of people.

No other type of work offers such opportunities for personal conversations which afford knowledge of local conditions, beliefs and habits. An opportunity is afforded to see at first hand how people live, the philosophy by which they guide their lives, and the problems with which they are confronted.

Missionary joy depends in high degree on physical well being. The regular, daily exercise in the open air imposed by faithful tracting is one of the best means of preserving bodily health and increasing missionary efficiency.

A greater personal gain from tracting is that obedience to tracting requirements inculcates the habit of daily industry, which is the foundation stone in the building of a successful life.

The missionary's greatest reward from tracting is the humility it never fails to bring. People are not always friendly; some are met who are better informed on general subjects than the missionary; others, having heard evil rumors about the Mormons, are antagonistic and discourteous. The sincere missionary soon learns that he must

be humble, relying only upon divine help. His testimony of the truth of the Gospel is fed, increased, and becomes strong.

Some missionaries lack the instinct for salesmanship, and therefore dislike tracting. Such men profit perhaps most by tracting experience, and should valiantly do their work, as long as it is required of them, knowing that they are gaining strength and that the work of the Lord is served.

Tracting Problems—The effects of tracting are largely confined to one class, the so-called humbler class, the housedoors of which are opened by members of the family. People who can afford to keep servants are not so easily reached by tracting, as the servant usually receives the tracts at the door, and may not even transmit them to the family. It is wise to ask the servant to be allowed to see the master or mistress of the house, and missionaries who do so are often enabled to deliver the tracts directly to members of the family.

There is voluminous advertising, of every variety, in this modern day, with which tracting has to compete. Salesmen call at every door, perhaps every day, until the householder is weary. The rich truth of our message, novel, fresh and interesting, must be depended upon to place our appeal ahead of that of the commercial salesman. In obtaining a hearing, the clean, courteous, attractive and intelligent personality of the Elder is of the utmost importance.

Tracting is usually done in the day time, when the men of the family are at work. We wish it might be otherwise. The Gospel is as attractive to men as to women, and intended for everybody. Evening tracting or tracting at the lunch hour when men are resting easily after their

meals, may be done successfully, if the missionary plans his work carefully. Factory workers often congregate in the open to eat their noon meal, thus furnishing a good opportunity for tracting.

Tracting appears to be somewhat of a shotgun procedure, but it becomes a rifle method if a follow-up system of tracting, as later described, is employed.

Study your tracting problems. Give them your best thought. Pray about them. Put ingenuity into your methods, and get the joy that hundreds of successful missionaries have felt.

Preparation for Tracting—Tracting demands the application of system if success is to be enjoyed. Again there is the necessity for careful planning. Before commencing, a section of the city should be chosen prayerfully and carefully. Information should be garnered about its population, prevailing religious faith, wealth, general education, when last tracted, and other factors which may help in determining the best approach. A map should be secured upon which the work may be entered from day to day. A file of investigators, discussed in greater detail later, should be made ready. Tracts should be stamped with the address of the local hall or chapel; should anyone be interested he would know where to secure more information.

When all of these factors have been considered and the best general approach determined, you are ready to commence the actual job of tracting. Sample cases of methods of approach are given in the following chapter.

It will be found that careful preparation and

planning of this kind will be rewarded. Time will be saved, progress can be more easily determined, embarrassment will be lessened and efficiency will be increased.

Get Started—The biggest job in tracting is getting started. The first door is the most formidable. The first house in a new district appears most tightly barred. Resolution and determination may be necessary. But—*Get Started! In tracting, as in anything else, a good start is half the race.*

System—Regularity is essential to effectiveness. Tracting by “spurts” is wasteful of time and effort. During hours set aside for this work, tracting should be done every day except Sunday. Saturday tracting may be omitted, the time being devoted to other missionary duties if more time is put in on tracting during the week. No ordinary call should be allowed to interfere with it. Regularity of tracting tends to keep one in harmony with the work, and is conducive to greater joy than is otherwise possible.

“Drop” tracting—simply leaving the tract at the door or in the mail receptacle—should be used only for special kinds of advertising such as notices of a forthcoming conference, and possibly the first time around the district. The real value of the job comes in the personal contact which is lost in “drop” tracting.

Effort should be concentrated to one locality. The selected section should be tracted at least seven successive times, and twelve times are better, with an interval of about one week, not longer, between successive tractings.

As the tracting proceeds, the number of those who are willing to receive tracts diminishes, and

the friends to our cause, possible investigators, are discovered. Such a follow-up system is the only really worth while method of tracting. The results from it, in investigators and converts, for the same amount of work, are much greater than from any other method of tracting.

If at first you don't succeed, tract, tract, tract again. *The necessity for follow-up work cannot be overemphasized.*

As the visits continue a knowledge of the people in the district will be gained. Their interests and beliefs will become known. As this knowledge is gained tracts should be chosen to best suit the particular conditions.

Use wisdom and pray for inspiration.

File of Work Done—Missionaries are subject to transfer at any time, and it is regrettable that when transfers are made splendid contacts are often lost and efforts must be repeated. Such will be minimized if a record is carefully kept of homes visited, literature left and reception received. For this purpose a card file should be kept giving these details. This file, always available to the missionaries working the district with which it deals, will serve as an invaluable basis for future work.

CHAPTER 12

AT THE DOOR

Tracting with all its problems, its adventure and its joy becomes a reality when you ring the bell or lift the knocker at the first door. It is important that the response you receive be friendly, and that you cultivate the ability to open a congenial and instructive conversation.

A Smile—You are preaching a gospel of joy. It is a message of gladness, the gladness felt by those who know the truth and live by it. Your smile of confidence in yourself and joy in your message will work magic on the man or woman who answers the door. Attitudes and moods are contagious. Smile as an expression of the happiness the Gospel brings, and the man or woman who opens the door is much more likely to listen to you, accept your tract and read it.

Be Positive—Skilled salesmen never approach a customer in any manner which permits of a negative reply. Their introductions are positively phrased to bring forth positive responses. Psychologists assert that when an individual replies in a negative manner the physical body, the emotions and even the mind assume an antagonistic set which is difficult to overcome. Care in your method of introducing yourself will materially assist in precluding possibilities for a negative response. Do not say or do anything which will create a negative attitude in the one who answers your knock.

For example, types of introduction follow:

Elder: "Good morning, Mr. A. I am Elder Blank, a representative of the Church of Jesus Christ of Latter-day Saints. It may seem strange to you that we come to the homes of good Christian people, who believe in the teachings of Jesus Christ, to tell them about our religion."

Mr. A: "It certainly does."

Elder: "But since we are doing this work without compensation—that is, we receive no money either for our time or for our expenses—it would seem very foolish on our part or else we have an important message."

Mr. A: "Yes, that's true."

Elder: "As an intelligent American citizen I am sure that you could decide whether there is any merit in what we say."

Mr. A: "Yes."

Elder: "Since Mormonism is rapidly becoming one of the most important social and religious systems in the United States and one in which people are interesting themselves, you will probably be glad to spend a few minutes with me."

It will be noted that the Elder's statements are so phrased that it is difficult to answer them in the negative. Now consider this approach:

Elder: "Good morning, Mr. A. I am a missionary of the Church of Jesus Christ of Latter-day Saints. Would you be interested in talking to me about Mormonism?"

The response would likely be: "I am too busy," or, "No, I am not interested."

A third approach, having less merit than the last, should never be used. It runs something like the following:

Elder: "Good morning, Mr. A. I am a missionary of the Church of Jesus Christ of Latter-day Saints. You wouldn't like to have some of our literature, would you?" Or, "You wouldn't like to talk with me about our religion?"

The error of this type of introduction is obvious. Approaches should be so couched that they will call for an affirmative response.

Topics for Discussion—Best responses are ob-

tained when people are spoken to in terms of their particular interests. For example, the story is told that one Elder immediately caught the whole-hearted attention of a mother who had lost an unbaptized infant by approaching her on the Church's belief in the purity of small children and why it is not necessary that they be baptized. There is something of interest in the Gospel for everyone. As a preliminary study of this question of various Gospel themes, review the Centennial series of tracts. A wide variety of subjects is there discussed.

Examples of Approach—The following are examples of introductions, used in the field by successful missionaries. It is thought that a study of these actual cases will be of greater practical benefit than a lengthy discussion on the theory of approach.

The first five examples are concerned with the first visit to the home. The sixth is concerned with a follow-up visit. The seventh is an example of a street conversation which was pointed to a discussion of a Gospel topic. And the eighth is concerned with an approach made while traveling in a rural district.

I.

"Good morning, I represent the Church of Jesus Christ of Latter-day Saints. I'm not soliciting but am doing missionary work for this Church." Often the reply is,

"Well, we're Methodist" (or something else).

"Oh, perhaps you attend the Methodist Church on..... Ave."

"Yes, we do."

"Rev.....is your Minister, isn't he?"

"Yes."

"I heard him speak one evening when I attended your Church with Mrs....."

"Did you? He's a fine speaker, isn't he?"

"Oh yes—I enjoyed it very much; as a matter of fact, I enjoy hearing different speakers explain their views. It's interesting, isn't it, to know what others believe?"

"Well, yes, I guess we can always learn."

"Yes, of course, we can. It's strange though that people have so many different beliefs, don't you think so?"

"Yes, but then we all have a right to our own belief."

"I think so. Also we have the right to examine the doctrines of others with an open mind so that we can determine the merits of their ideas, too, as the Apostle Paul tells us, 'prove all things and hold fast that which is good.' It does make us more broad minded to know what others believe."

"Oh yes, I'm not narrow minded, I wouldn't condemn anyone's religion."

"That's really the best attitude, we learn more that way. Probably you know something of the teachings of the Latter-day Saint Church." Or sometimes I inquire as to their knowledge or opinion of Mormonism; this often opens the way for a conversation on the Gospel with people who are interested in religion of some kind.

—Sister Beryl Randall

2.

Q. "In this age of so much religious confusion would it not be a fine thing if we could receive more light from the Heavens to aid in showing us the true religious philosophy?"

A. "Yes."

Q. "A lady (your neighbor Mrs. X) who was quite bewildered by this confusion told me the other day that it would be the greatest thing in the world if there was only one man on earth who was good enough to speak to God and find out these things for us. Do you agree with her?"

A. "Yes."

Q. "Does it not seem reasonable that a loving God would speak with man today for the purpose of helping him solve his problems, as he spoke to man in the days of Moses?"

A. "Yes."

Q. "Then would not any religious system that made bold to affirm that God had spoken to its prophets in this day merit investigation on the strength of that claim; or any message affirming itself to be the Word of God merit investigation on the same claim?" (This may be used in introducing the Book of Mormon).

A. "Yes."

Q. "Since then, the strength of the message of 'Mormonism' lies in that claim, would you not care to hear more

about it?" The answers are varied. Some say yes and others say no.

—Elder Ernest H. Jackson

3.

"Good morning, I am a missionary representing the Church of Jesus Christ of Latter-day Saints. I am not soliciting or selling anything. I am one of two thousand missionaries doing this kind of work voluntarily. Have you heard of the Latter-day Saints before?"

"Yes."

"I suppose you have a church you attend."

"Yes, the Bearean Baptist."

"Oh yes, I've heard a great deal about the Bearean; it's a very nice looking chapel, isn't it?"

"Yes, you know we have such a nice young Minister too."

"You do?"

"Yes, our Minister just passed away and this new one is taking his place. By the way it's so cold out, won't you come in?"

"Thank you."

"Have a chair, won't you?"

"Thanks." After allowing her to tell me some of the outstanding things of her church and being a good listener, I asked if she would like to hear about what we believe.

"Yes, certainly."

I explained to her to the best of my knowledge our principles and the aspects of Mormonism. She asked several questions which I also answered and after a lengthy conversation had her interested in the Book of Mormon and she is reading it now. She told me of some of the ideas she had had about Mormonism prior to my explaining it to her. So I find it good to be interested in them; their religion; and win them over and then make them feel you really do have something very interesting and worthwhile. She also stated that if a girl such as I could belong to the Church it was worthy of investigation. It's true about the poem, "it's greater to see a sermon than hear one any day."

—Sister Helen Zbinden

4.

"Good morning, madam, this is surely a very beautiful day. Does it not strike you quite forcibly that the marvelous manifestations of nature show an orderly conduct that would be brought about only if this world was under the direction of some governing Being who had a definite purpose in its creation?"

"I agree with you, young man, that there must be some governing Being watching over this universe."

"Madam, do you think that the God who would create a world as lovely and orderly as this would be the author of a condition of confusion among another part of his creations?"

"Why, of course not."

"Would you believe that if some of the parts of his creations should get out of order that he would have the power to make known his will concerning them and correct the deficiency?"

"Yes, he undoubtedly would."

"Do you not believe that in placing man down here upon the earth that he had some definite purpose in mind? Granting that he had some definite purpose in the creation of man, would it not appeal to reason that he would give this man definite instructions that would guide him while on earth?"

"But, we have the Bible and I think that you will agree with me that it contains the word of the Lord and the necessary instructions for the guidance of man while on earth."

"I agree that it does contain the word of the Lord and various instructions for man, but how do we account for the fact that numerous religious denominations accept the Bible as their guide, and yet preach and practice the teachings and ordinances in different ways? The Bible tells us that there is one faith, one Lord, and one baptism, and it takes but a superficial investigation to discover the fact that acceptance of the many different doctrines taught by the sectarian world would demand the belief in many faiths, many Lords, and many baptisms."

"I must confess that I had never looked at it quite that way."

"I feel sure you would like to learn the truth in regard to this."

"Why, of course."

"If you knew the truth, you would naturally want to adhere to its teachings."

"Surely."

"The truth has been restored; the true Church of Jesus Christ has been re-established upon the earth in this latter day and with your kind permission I would like to relate the high points of what I might term the restoration of the Gospel."

"The least I can say is that your claim is different from other preachers whom I have heard and I would like to hear the rest of your story."

The author then relates in detail and in an interesting

way the story of Joseph Smith's visions and his receiving the commission to organize the Church.

"Young man, your story is one of the most amazing that I could imagine, but it sounds so reasonable that I am going to at least give you the opportunity to explain more fully the teachings that your Church upholds."

"I thank you, madam; this pamphlet contains more of the details of that which I have just told you and will doubtless prove to be even of greater interest to you. I am a missionary of the Church of Jesus Christ of Latter-day Saints and will return in a few days with more explanations and prepared to discuss any questions you might have. Good day."—Elder Cecil O. Samuelson.

5.

"Good morning, I am Elder Glad, a missionary of the Church of Jesus Christ of Latter-day Saints. You no doubt have a Bible?"

"Yes."

"You believe that Book is the Word of God, no doubt."

"Yes, indeed, I do."

"Do you think that God cares as much for us as he did for the people when Christ lived?"

"Why, yes, God is no respecter of persons."

"It's rather difficult in reading the Bible to understand much of what is said there, as it was written in a language and for a people entirely different from us."

"Yes, I think so too."

"And yet you are interested in knowing what God's will is in regard to you and your life?"

"Yes, that is naturally the greatest concern I have."

"Have you ever considered that God would be rather unjust to send so many inspired people to teach his ancient children and yet leave people in these days with nothing more than a difficult book for guidance?"

"It seems unjust, all right."

"I suppose you have been told that all of the word of God is contained in the Bible?"

"Yes."

"But haven't you heard or read this passage from the Revelation to John: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth.' Or haven't you read from the Prophet Malachi: 'Behold, I will send my messenger and he shall prepare the way before me?'"

"Yes, I've heard both of them, but I don't understand them."

"They refer to the restoration of the Gospel of Christ by his latter-day prophet. A prophet who was as intimately connected with God as any ancient seer. This restored Gospel is now presented so that any one who earnestly desires to may understand it. God's word is not confined to the Bible and he reveals himself at the present time through his appointed mouth-piece. I have a piece of literature here which I would like to give to you and have you read it."

—Elder Donald D. Glad.

6.

Missionary: "Good morning. I have another interesting tract to leave with you. I'm sure you found time within the last week or so to read the literature I left when I was here before."

Lady: "Yes, and I can truthfully say I enjoyed it very much."

Missionary: "You found that it went hand in hand with the Bible and that it contradicted it in no way."

Lady: "Yes, I found that your belief is based on the Bible, but I cannot quite agree with your belief on the Godhead, showing that God and Jesus Christ and the Holy Ghost are three distinct personages."

Missionary: "Let me quote a passage from the Gospel of John, chapter 10, verse 30, 'I and my Father are one.' Is it not reasonable for us to believe that he meant that he and his Father are united in all things as one person—not that they are actually one and the same identity?"

Lady: "Yes, it is quite reasonable but you haven't shown how the Holy Ghost is a distinct personage."

Missionary: "Please read Matthew, chapter 3, verses 16 and 17 and it will show that the Godhead is made of three distinct persons. It tells us that Jesus Christ came out of the water and the Holy Ghost in the form of a dove lighted upon him and a voice out of the heavens spoke and said, 'This is my beloved Son in whom I am well pleased.' Does this not prove to you that the Godhead is made up of three distinct personages?"

Lady: "Well, I can say that there is a new thought and I will surely read and find out for myself. I have found that what you have explained to me of your belief has been very reasonable and I should like to hear more in the future. I should like you to explain it more fully some other time as I am in a hurry now."

Missionary: "Yes, I will be glad to call again. I recall

the words of Paul, 'prove all things and hold fast to that which is good.' You will find that we have the pure Gospel of Jesus Christ in its fulness."—Elizabeth N. Cartier.

7.

One day while talking to a young man, I asked him if he had any idea where the oldest Americans or Indians originated. The young man said that he had heard or read that they may have come by way of Asia or by way of Alaska and then worked south. He then asked if I had an opinion on the subject.

We as Latter-day Saints claim that we know where these people originated. They crossed an ocean to come here, and we say we have a knowledge of them for one thousand years, beginning six hundred years before the time of Christ.

The interested young man asked where we received this knowledge, why the rest of the world didn't have it, and if it would be possible for him to learn all this.

I told him it would be necessary for him to believe, if he really wanted to know, that when people lived clean moral lives and when conditions required, it was possible for Heavenly messengers to appear and give instructions to men here upon this earth. We received our knowledge from such a source, and it is written in a book known as the 'Book of Mormon.' The angel Moroni, a former inhabitant of this continent and a prophet to these early Americans, appeared to a young man by the name of Joseph Smith. As a result, gold plates were entrusted in his care. He, through the power of God, translated this record and it is printed so all the world, if they so desire, can read it. Eleven men other than the translator have signed written testimonies to the effect that they saw these gold plates, that they hefted them and know of a surety that the record is true. Although most of these men later left the Church, and some of them rejoined, not one of them ever denied his testimony; and upon their death-beds they still bore testimony to the truth of the Book of Mormon.—Elder Nathan R. Gedge.

8.

Two Elders approached a farm house at five minutes to twelve, noon. The man who was seated on the front porch, was waiting the call to dinner. The Elders desired a conversation and, if possible, an invitation to dinner. The farmer recognized them as Mormon Elders and was very prejudiced. He ordered them to leave.

Keeping serene, the senior Elder replied, "May we set our grips on your porch while we get a drink of water from your well?"

This gave the farmer time to look at their grips and think about them while the Elders took their time in getting a drink. While at the well, they took note of the surroundings. The man had one hundred and twenty bee-hives in his back yard. They knew he was a lover of bees. They returned to the porch, thanked him for the drink of water and sat on the edge of the porch and said,

"How much honey do you produce with your wonderful collection of bee-hives?"

He was still hostile. "That is none of your business how much honey I produce. I know who you are and I have no use for you. I want you to go down the road and leave us alone. We know what you're here for; you're trying to entice our women to go to Utah with you."

This gave the Elders an opening; they knew how his mind ran. So one of them opened his grip, took out a package of personal photographs and said, "Would you mind looking at these? Here is a picture of my mother. This one is my sister. These are my cousins. This is my aunt. This one is my sweetheart."

They were all beautiful women, with a Salt Lake City photographer's mark on them. The farmer was impressed and convinced. He called his wife to the door and said, "Martha, we don't need to be afraid of these men looking for our women. We haven't got any women out here who look like that," showing her the photographs. One thing led to another. The Elders were invited in to dinner and spent nearly two hours with the man and his wife. When they left, he gave them an invitation to call again.—Pres. Elias S. Woodruff.

Photographs—Pictures will often tell a story and catch interest where words will not. Elders have used to advantage photographs, post cards, and the book, "A Picture Story of Mormonism." These have held the interest of those who were ready to shut the door.

"A Picture Story of Mormonism" is now available to all missionaries. Photographs are included which will introduce a great variety of subjects for discussion.

CHAPTER 13

COTTAGE MEETINGS

The cottage meeting is a more or less informal gathering in a home, usually held for the purpose of introducing strangers to the Gospel and interesting them in its message. Cottage meetings are held both in the homes of members and non-members, in both cases primarily as a means of proselyting.

Advantages of Cottage Meetings—Cottage meetings have many advantages over other forms of preaching the Gospel. The group meets by invitation; resentment is absent usually. The atmosphere is congenial and conversation is informal. The very nature of the place in which the meeting is held—a home—is conducive to this spirit.

Introductions by the host largely remove the cold, strange feeling which is often overcome only with difficulty under other conditions. The host is responsible for the evening; the missionary is an honored guest and is extended courtesy by the other guests present. The missionary is assured that if he is tactful, gracious and courteous his message will be given a fair hearing.

Cottage meetings offer unusual opportunities for building friendships, the forerunners of conversions.

How to Obtain Cottage Meetings—Members are sometimes diffident about holding cottage meetings. They should be made to realize that

it is also their responsibility to preach the Gospel. Encourage them to open their homes, and invite their friends and neighbors. Suggest that an informal gathering be held; it is not always necessary to open with singing and prayer. Offer to bring projector and films, photographs, or give a short talk on your home or other topics of interest which might pique the curiosity of those present.

Friends, casually met under other conditions, if properly approached, are often happy to open homes to the Elders. People are almost universally interested in projected pictures. Suggest that you have a film that would be of interest to them and their friends.

Men and women are often hard put to for means of entertaining. Tactfully suggest that you would be happy to give an informal talk on your home or some related subject, or bring your lantern for an informal illustrated lecture.

How to Conduct—Cottage meetings are usually conducted on the same pattern as other meetings. There is an opening song, prayer, perhaps another song, a short talk or two, questions, another song and prayer. Refreshments are sometimes served following the meeting.

However, it is not necessary and is often not wise to follow such procedure. Always pray privately for the inspiration of the Lord at the gathering, but it is not always necessary to pray in the meeting. Let the host establish the order of the evening. You are there at his invitation; courtesy demands that you respect his wishes.

An informal evening, a talk which may disregard direct mention of the Gospel, community singing and the use of other such facilities may

invite stronger friendships and excite greater curiosity than a more formal meeting and direct preachments. Let the Spirit of the Lord and a measure of courtesy and common sense dictate the type of meeting.

Film-Slide Lectures—The film-slide lectures issued to the missions are designed primarily for use in cottage meetings. By means of them homes, often otherwise closed, may be opened.

The variety of subjects available makes it possible to satisfy almost any interest. Some are more directly related to the Gospel than others; some can be used with good effect on the scholarly minded while others are of a lighter nature. Carefully consider the type of people to whom you will speak before determining the particular film to use.

Their length is well suited to an evening's discussion. Long enough to provide substantial thought and rather thorough presentation of the subject without becoming tiring, they provide sufficient material for an evening's discussion, allowing time for questions at the conclusion.

They are not direct preachments of the Gospel, but are designed rather as contact lectures, a means to interest people in the subject to the point where they will ask questions. They may be tactfully used among the most skeptical without fear of causing offense.

Moreover, they are entertaining while being instructive. There is something fascinating about projected pictures. With practised, informal delivery they can be the means of providing profitable enjoyment to those who see them.

Hymns—Some of our hymns are excellent and compelling expressions of Mormon philosophy

and doctrine. An evening of community singing, using well-chosen hymns along with other songs, may provide an excellent opportunity for preaching the Gospel. It is wise to carry to cottage meetings a supply of the small song pamphlets.

Informal Discussion—The great value of cottage meetings as a proselyting means lies in the opportunities they afford for informal discussion. Always provide time in the evening's program for questions and quiet discussion. It is in such discussions that the Gospel can often be explained most effectively.

CHAPTER 14

OTHER MEETINGS

All properly conducted meetings may be made a means of preaching the Gospel. Our meetings are open to public attendance, and investigators should be invited. Of course there are in the Church private business meetings and Priesthood meetings that hold no interest for those not concerned. Meetings other than these may be as profitable to the non-members as to the Saints.

Sacrament Meetings—Strangers are always welcome to the regular sacrament services of the Church. They should be encouraged to come. In tracting and wherever the opportunity is afforded invitations should be extended. In these services an opportunity to see the Church in action is afforded, and good doctrinal discussions are generally given. Ushers should always be posted at the door to greet the Saints and welcome the strangers.

Conferences—Branch and district conferences are usually well publicized as meetings at which visitors will be made welcome. "Drop" tracting is often used over a wide area with a special appeal to strangers to attend such spiritual reunions. Newspaper notices may be run. The best possible preparation is made for these meetings to interest all who might come. Usually there is a speaker who may be of special interest to investigators. The names of the officers of the Church are presented for the approval of the membership. This

affords strangers an insight into the nature of Church government.

Then too, these spiritual reunions are often reunions of the members of the branch or district. Many of those living at great distances who cannot afford to come to weekly meetings, attend these special conferences. The atmosphere is congenial and a spirit of good fellowship is present. Strangers are impressed with this.

Investigators' Meetings—In some long-established branches where the Saints are well known in the community, regular meetings of interested non-members are held. Especially valuable are these during the months when open air meetings cannot be held. Topics of interest particularly to those who know little of the Church are discussed. Of course, a great deal of study and resourcefulness are required to maintain interest in these meetings. Nevertheless, the results to be gained from those well handled are well worth the effort required.

Open-Air Meetings—Since the establishment of missionary work, open-air meetings have filled an important place in proselyting activity. They have advantages in that they are concerned with a class of people seldom met under other methods of spreading the Gospel. Moreover, they are an excellent means of training in public speaking. The Elder who can hold the passing crowd on the street or in the park will have little difficulty in maintaining interest in a hall. Regarded in this manner they at once become an opportunity to be taken advantage of wherever possible.

However, police permission should always be obtained before a meeting is held. A letter to the Chief of Police, or better still a personal call, will

receive reply. Some countries strictly forbid such meetings, some allow them only in specified places, and others are extremely lenient as long as traffic is not interfered with and the meeting is orderly. Avoid embarrassment by making certain that you are not contravening any regulation concerning open-air meetings.

Where open-air meetings are a common occurrence, the heckler is usually present. He can be a distracting element; his greatest delight comes in confusing the speaker. Most of the time he is not sincere in the things he says and is anxious only to have a little fun at the speaker's expense. The best thing is to disregard him, announcing that you will converse with anyone on any question at the close of the meeting. Training, patience, and the cultivated ability to think while someone else is talking at you are necessary to accomplish anything in the face of his teasing and scoffing.

A safe rule to follow is to *never argue or debate in open-air meetings*. Little good is gained by such; great evil often results. Argument only serves to intrench others in their own beliefs, and often leads to bad feelings. *The spirit of argument is not the spirit of the Gospel.*

Sunday School—The meetings of the auxiliary organizations of the Church may be used to advantage in preaching the Gospel. In Sunday School classroom study is conducted, an excellent opportunity for the investigator to discuss the Gospel principles with members of the Church. And the time at which Sunday School is convened makes it possible for most people to attend.

In places where there are no organized branches, home Sunday Schools are often held, sometimes being the only meetings of the Church in the community, and a spirit of welcome for

strangers should be cultivated by those who conduct them.

Primary—The value of Primary as a means of proselyting has been well proved. Children are easily attracted; and parents follow their children. Many people have become interested in the Church through the Primary activities of their children.

If there is no Primary in the community in which you are working, consult the district president and the mission Primary board, and with their permission organize a neighborhood Primary. Enlist the aid of the sisters in the branch who are free in the afternoons. Canvass the houses, get the names of children and invite them to Primary. It need not be said that the Church of Jesus Christ of Latter-day Saints is sponsoring the movement. When good has been done people can discover that.

With the aid of outlines provided in the missions remarkable work may be done with the children. And when socials and special meetings are staged, invite the children to invite their parents. No understanding parent will take his or her child from a beneficial opportunity. The parents can then tactfully, perhaps gradually, be told of the Church and its work and invited to participate in organizations designed for them.

Mutual Improvement Associations—For youth the M. I. A. offers an invitation to participate in cultural activities with a spiritual background. Here again is an opportunity to bring new souls into the Church. Invite them to participate in the club work of these organizations. Open to them these opportunities for companionship, experience

and leadership. Through athletics and various social activities encourage their fellowship. There need be no haste in making them acquainted with the Gospel and exhorting them to be baptized. They will see, without realizing, an unfoldment of the principles of the Gospel that may later create a desire to come into the full fellowship of the Church.

Relief Society—To women in all the missions the Relief Society offers its splendid facilities. Here are opportunities for adult education for the woman who longs for a new outlook. For the woman who desires company here is companionship of the best kind. For her who strives for household efficiency here is new aid. Culture for those who seek it. Expression for all in a variety of fields. The Relief Society of the Church is unexcelled as an organization for women. And as a means of interesting women in the message and work of the Restored Church it is of great importance.

Missionaries should be acquainted with its organization, with its facilities, and its methods. They should support it, and wisely use it as a means of interesting women.

CHAPTER 15

NEWSPAPERS

Intelligently used, the public press offers valuable opportunities for publicizing our work. Changed attitudes are today evident in the friendliness of publishers and editors. Properly approached, they are usually willing to print material of interest to their reading public. Naturally they refrain from publishing doctrinal discussions of any kind, but they can be made of great assistance in informing the world of our message and activities.

The Contact Man—It is important that some one individual be responsible for giving out the news. Less good, and possibly some harm, will be done the mission cause should several missionaries attempt to inform an editor or reporter of the same event. The newspaper men would likely regard them as bothersome and give them little attention on return visits.

The ideal situation is achieved when a publicity director is made responsible for news of the mission as a whole, the news being given out either by him or with his authorization. Under such a plan each district has one individual responsible for news in the district; likewise each branch may have a contact man.

Where one man is responsible for all Church news in a community, the editor or reporter can verify all information on the Church with a minimum of effort. Then too, the missionary contact man has an opportunity to make occasional visits

to the editorial rooms, making acquaintances and friends of the reporters and editors. Like the rest of humanity, journalists are subject to likes and dislikes, and there is no better means than friendly personal contact to establish good relations.

When the missionary contact man is transferred or released, he should make his successor acquainted with his newspaper friends.

Approaching the Editor—Acquaintance with the editor or reporter will be of real value and will yield gratifying returns if the contacting missionary observes a few fundamental rules of tact and newspaper practice.

Never approach an editor with a critical attitude unless he has published something derogatory to the Church. Even then the most friendly approach, if sincere, will be best received.

Never be critical of the amount of space or the position given your last article. Rather, express your gratitude for whatever was done.

Be accurate in the information you give the paper. Do not exaggerate, but have it as complete as possible. Many submitted articles are never used by newspapers because important items were omitted by those who sent them in. For instance, any notice of a meeting would be of no use if details of time or place were not mentioned. Never be a victim of carelessness.

A safe rule to follow in giving announcements or news items is to check your information to see that you have answered six questions: What? When? Where? Who? Why? How?

What Makes News?—Editors and reporters shun propaganda. But they always welcome and go to considerable effort to obtain newsworthy

material. The alert and conscientious Elder will with practice and study develop a taste for the type of matter which will be printed. A careful survey of the community paper will offer an outline of the kind of news wanted by the publisher.

Among other items of church news which may be made of general interest are the following:

The visit of a Church leader. This may be the mission president or one of the general authorities. Or it may be some member of the Church who is outstanding in civic or business affairs and is visiting in the community in which you are laboring. Such personalities make excellent avenues for newspaper publicity, and the mission publicity director should see that advance notices of these visits, together with biographical and statistical data, as well as mats or photographs, are supplied those responsible for making the newspaper contacts.

The transfer of missionaries and the arrival of new Elders into a branch or district.

The appointment of a new branch or district president.

Creation of a new branch or district. Be sure to include details of location of headquarters and territory included.

Building of a chapel, or any type of construction or remodeling program.

Unusual activities or programs of any kind. As an example of this, the public press throughout the world carried stories of the Church Security Program. Such unusual activities, though they be only local in nature, will be welcomed if the approach is made.

Items of historical interest. Significant anniversary dates of happenings in Church history

will often be of interest to the newspaper editor. Of course, all such items should have local interest. The missionary responsible for press contacts should thoroughly acquaint himself with Church history, both general and local.

Special notices of conferences or unusual gatherings.

Society notices of socials, etc.

Announcements of Church sponsored radio programs.

Interviews—Another type of newspaper article is the personal interview. If a missionary is approached by a reporter with a proper motive, the result is generally a favorable story of a personal nature. In granting this type of interview never exaggerate. Reporters are quick to sense anything of an extravagant nature.

What to Write—It is not necessary that missionaries learn newspaper writing in its various styles. The necessary requirement to get a good response is to have an item worth printing and to have clearly stated all of the facts relative to it. Nearly every editorial room has one or more rewrite men who put such information into proper newspaper style.

CHAPTER 16

OTHER OPPORTUNITIES

The active missionary is on the alert for every possible opportunity to preach the Gospel. Obviously only means which are entirely honorable and in keeping with the dignity of the message are employed. They are numerous. Every honorable opportunity for conversation, speaking or human contact is a missionary opportunity.

Radio—Radio is today an outstanding medium of expression, and bids to rank with the public press as a molders of public opinion. The Church has been fortunate in the treatment it has received from radio officials. Not only have local stations extended time, but national hookups as well have been generous. There is every reason to believe that gracious use of the facilities extended will insure increased opportunities in the future.

Radio men, like newspaper editors, know what will please the public. Propaganda is shunned, but good material is welcomed if it can be presented in the proper manner.

Events of topical interest will often open the way for broadcasting time. On such an occasion there may be no opportunity extended to give a Gospel message, but it is likely that the missionary will be announced as a Mormon Elder. For example, when Sir Malcolm Campbell made his world's automobile speed record on the Bonneville salt flats, an enterprising London missionary approached the British Broadcasting Company. They were happy to have a young man—a former re-

porter on a Salt Lake newspaper—give an intimate picture of the salt plain on which their champion had made his record. Be on the alert for such events.

Musical and dramatic opportunities may also be extended. In some cases missionaries have been formed into traveling quartets and choruses of such excellence that broadcasting facilities have been granted them. Songs and subjects were used to remind the listening public of their identity. Should such opportunities arise, notify the mission president.

The most far-reaching means of making the people of America conscious of Mormon art has been the weekly broadcasts of the Tabernacle Choir. For use in the mission transcriptions of Tabernacle music described in chapter 11 are available. If an opportunity to use such as these arises, write the mission president.

Exhibits—Window displays and exhibits in vacant buildings can, with proper preparation, be made an effective means of interesting people. There are a variety of subjects pertinent to the Gospel which may be used. The exhibit must be in good taste, reflecting Mormonism's elevating message, and it must be interest-compelling to attract the attention of those who pass.

Fairs—Public fairs and expositions offer opportunities. Fairs of national and international reputation have leased space to the Church, where displays have been built and missionary work done with gratifying results. Should you learn of such forthcoming public exhibitions write the mission president.

Clubs—Film-slide lectures have opened new

avenues of entrance to civic and social clubs. These organizations are constantly searching for new programs. You may suggest to members that you be given an opportunity to furnish a program.

Again, no direct preachment of the Gospel need be given. If those present are interested to the point where they will ask truth-seeking questions, you will find the chairman willing to give you an opportunity to answer them. When you are transferred or released make your successor acquainted with the man or woman who secured the opportunity for you.

Business—In spending a considerable sum of money every month, often in small communities, missionaries have excellent opportunities to become acquainted with business people. In cashing checks and buying goods you will find opportunities for conversations concerning your work. Those who do business with you are obliged, out of business courtesy, to pay attention. Such contacts, wisely used, may be turned to great benefit.

Athletics—There is a universal interest in clean, virile youth. The appearance of our missionaries has attracted attention wherever they have gone. It is important that missionaries keep up appearances and maintain physical fitness. Recreation is necessary, and even this may be turned to preaching the Gospel.

Memberships in YMCA's and kindred organizations are often reasonable enough for the missionary budget. In such organizations splendid opportunities for mixing are afforded. In the world of sport there are few class barriers, and the man who can play the game is welcomed. How-

ever in joining such societies there is always the possibility of a transfer with resultant loss of membership.

In parks and public playgrounds it is not difficult to get into a game or invite others into one of your own. Good sportsmanship is fraternal and always invites admiration.

Where there are enough Elders in one community to form a team, a team which can stand real local competition, excellent opportunities may be given for preaching the Gospel during hours set aside for recreation. Baseball and basketball in some missions have done a work, which it is safe to say, could not have been accomplished by any other method.

Funerals—Latter-day Saint funerals are simple and dignified. Properly conducted, they are almost without exception pleasing to those who witness them. New avenues of approach have been opened by missionaries who have listed their names with mortuaries as ministers who are willing to conduct funeral services without charge.

It should of course be kept in mind that people are extremely sensitive in times of sorrow, and that nothing should be done or said which might in any way disturb them.

Current Literature—Current literature has been used with great success in tracting. Because its writings are, generally speaking, more timely, it is often of greater interest than the regular tracts, pamphlets and books. Do not allow copies of current Church publications, no longer of value to you, to pile up on the book shelf. Distribute them among those who will read them. There may be in them the very kernel of truth some earnest soul is seeking.

Libraries—Does the local library in the community in which you are laboring have a copy of the Book of Mormon? Copies of the Book of Mormon and other Church books are available for such institutions. If none is found write the mission president. A request for it by patrons of the library and occasional use will insure a place on the library shelves.

Section IV

Administration

CHAPTER 17

THE MISSION PERSONNEL

Each mission is presided over by a mission president, who serves without counselors. He is appointed by the First Presidency of the Church and is their personal representative. Working under the mission president in proselyting new members and administering local Church activities are regularly appointed missionaries, who in their official callings, represent the mission president. The mission president's wife is generally supervisor of women's activities in the mission.

The District President—As an aid in administration the mission is divided into districts, which are in turn composed of branches. Presiding over each district is a district president who is directly responsible to the mission president for conditions in his district. His position corresponds to that of stake president in the organized stakes of Zion.

In some cases the district president is a missionary, and under these conditions he acts without counselors. In other cases he is a local member of the Priesthood, and is assisted by two counselors. The missionary president supervises both the religious activities of the membership of the district and the proselyting activities of the missionaries laboring in the district. In the case where local brethren are appointed, they preside over the religious activities of the membership of the district, but do not supervise the work of the missionaries.

The Supervising Elder—In cases where a local district presidency is organized, the missionaries are presided over by a supervising Elder appointed by the mission president and to him are responsible for all proselyting activities. He is also the mission president's representative in the district, and may act in advisory capacity with the local brethren. The supervising Elder and the local presidency should consult together often on the needs of the district.

The District Clerk—Each district has a clerk whose responsibility is to act as secretary to the district president or presidency as the case may be. He is to keep minutes of district meetings and keep in order the books and records of the district. However, the district president is responsible to the mission authorities for the accuracy of these records. Where a missionary serves as district president, his companion acts as district clerk. Where local brethren preside a local brother is called to this position.

Branch Presidents—The branch is the local unit of the mission. It is presided over by a branch president who is assisted by two counselors, except under unusual circumstances where he may serve without counselors. The branch presidency direct branch affairs as the ward bishopric direct ward affairs, and they are directly responsible to district and mission authorities for all activities in the branch.

Auxiliary Supervisors—The auxiliary organizations of the Church function in the missions much as they do in the stakes of Zion. They are: the Relief Society, the Sunday School, the Young Men's and Young Women's Mutual Improvement

Associations, and the Primary Association. The Genealogical Society is an organization for the execution of temple work.

Wherever these organizations exist in the missions there are generally mission supervisors or mission boards; district supervisors or boards are called where the need is felt.

The Senior Elder—All traveling Elders are equal in the Priesthood, but as a means to harmony and efficiency one is appointed senior. He need not be the oldest in point of service or age.

“All things must be done in order in the church,” was the message of the Lord to the Prophet Joseph Smith. Therefore when the Elders of modern Israel go out, two by two, one must act as spokesman or presiding officer. Under the law of the Priesthood the two Elders must work out their problems together in love, and agree upon all actions taken, but the one appointed to be the senior companion must bear the burden of leadership.

Order of Presiding—In all meetings the one highest in authority is the presiding officer. In the mission field the presiding order is: Mission President, District President, Branch President, and other branch officers as they officially rank. Missionaries other than district presidents laboring in the organized branches are not presiding. They should be helpful to the branch presidency and sustain them before the members. To avoid confusion all questions should be referred to the branch authorities.

The individual presiding does not always conduct the exercises. For instance, the mission president may visit a Sunday School. The superintendent should ask him his wishes and respect

him as the presiding officer, but the mission president will doubtless tell him to go ahead with the program as it has been planned. It may be, however, that the mission president has a message to give to those present. The superintendent will, of course, be happy to have him do this.

CHAPTER 18

DISTRICT ADMINISTRATION

THE SUPERVISING ELDER

As briefly explained in the previous chapter there are two types of district organization. In the one case a local district presidency presides over the activities of the membership, and a supervising Elder is responsible for proselyting activities. In the other a missionary district president is responsible for both administration of the district and proselyting activities.

This chapter will deal with the responsibilities of the supervising Elder. These responsibilities will be discussed under three general heads: Supervision, Reports, Records.

SUPERVISION

Representative of the Mission President—The supervising Elder is the direct representative in the district of the mission president, and is responsible to him for conditions in the district and all activities of the missionaries.

In an advisory capacity he works with the district presidency, assisting where possible in their work and seeking their counsel in his own. It should be remembered, however, that the local membership is entirely the concern of the district presidency, and that they should take care of

problems in the branches or difficulties among the members. *Only when called upon to do so should* the supervising Elder express his opinion or exercise authority in these matters.

His particular duty is the supervision of missionary activities. He has been called to this position because of his ability as a leader and his past record of service. Realizing that all Elders are equal in the Priesthood and brothers of equal station in the common cause, he never drives or compels. It is only to avoid confusion and promote harmony and efficiency that one is appointed to supervise the activities of all. A spirit of love, consideration and charity must motivate all relationships. His supervision in reality should be an exemplary leadership.

Planned Proselyting—It is the duty of the supervising Elder to plan the missionary work of the district. He is responsible for the location of the missionaries who work with him. With their counsel, communities should be carefully chosen and the missionaries sent to work them. Plans should be made to systematize all activities, but they should of course always be flexible enough to permit following the inspiration of the Lord.

The type of work to be stressed, the type of literature to be used, and the kinds of meetings most effective may be subjects of mutual planning under his supervision.

Missionary Meetings—Wherever feasible a meeting of all the missionaries should be held once a month. A location should be so chosen or the expense of travel so divided that this will not be burdensome to anyone. Where distances preclude a monthly meeting, the meeting should be held at such intervals as conditions permit.

Properly conducted these meetings become spiritual feasts and much looked-for pleasures. There is no other occasion so fraught with opportunities for building the fine fraternal spirit felt among missionaries who work harmoniously.

Plans should be made to spend the day together. No restriction need be put on the length of the meeting. Each Elder should have an opportunity to express himself. Reports should be given of all activities since the last gathering. Experiences, feelings and testimonies may be related. Problems should be discussed frankly and freely. Work for the coming month should be outlined. Such meetings are generally among the most inspirational in the missionary's experience.

It is suggested that missionaries do not attend shows or indulge in other activities on this day which may counteract the spiritual refreshing that comes of such meetings. If after the meeting there is still time, something cultural, in harmony with the spirit of the day, should be pursued.

REPORTS

Weekly Missionary Report—Each missionary sends, on provided blanks, a report of his activities to the district supervisor, and, where required, to the mission president. The missionary record book should be filled in at the close of each day, then on Saturday night the week's work record can be quickly transcribed onto the blank and forwarded. Accuracy is essential in figures. Figures which do not tell the true story are worthless.

Monthly Missionary Report—At the close of the missionary month each Elder forwards to the

district supervisor a report of the activities of the month. These are compiled into a report for the district, the average found in each case, and the completed report of missionary labors forwarded to the mission office. This should be sent by the third day after the close of the missionary month.

Special Activities—A report of any special activities, not called for in the Monthly Missionary Report, should be sent to the office. In cases where the matter will not be included in the report of the district president, all ordinance work performed requiring recording should be reported. Consult the following chapter.

News Reports—Wherever mission publications are printed all newsworthy activities should be carefully written and submitted to the editor. Find out the deadline for the mission journal.

RECORDS

Missionary Labor Record—Each district has among its books a Missionary Labor Record. Each month, when the labor report of the individual missionaries is received, and record should be transcribed into this permanent ledger. This becomes an enduring record of each Elder's labors.

File of Correspondence—A letter file of all correspondence on district matters should be kept. It is wise to make carbon copies of all letters that may be of reference value. Duplicated effort may be saved by such a file.

All letters of instruction from the office should be preserved for future reference.

File of Work Done—A file of all work done

should be kept so that those who follow can determine exactly the ground covered. This should include tracting maps, and resumes of various activities in the district.

File of Investigators—Much valuable effort is lost in the turnover of missionaries because there is no file of the names of those who have become interested in the Gospel. When missionaries leave a community their file of investigators should be retained in the supervising Elder's office.

CHAPTER 19

DISTRICT ADMINISTRATION

THE DISTRICT PRESIDENT

In the district over which no local presidency presides a traveling Elder officiates in the position of district president. His companion generally acts as district clerk, caring for all clerical matters under the supervision of the district president.

In such cases the duties of the district president are two-fold. He is supervisor of the missionaries with the same responsibilities and requirements as the supervising Elder to which the previous chapter was devoted. In addition he presides over the activities of the membership of the district.

In all matters of routine, or well established order of Church procedure he decides and directs. He is not, however, authorized to make new policies, write new ceremonies, nor to create or increase financial obligation. Frequent correspondence with the mission president on all matters of uncertainty will preclude confusion in the execution of duties.

In fulfilling the duties of his office, the word of the Lord to Joseph Smith should be a guide: "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned."

In this chapter will be discussed the duties of the additional responsibility of supervising the

religious activities of the district membership. The same general classification used in the foregoing chapter will be followed.

SUPERVISION

District Conditions—Immediately upon taking office the district president should make every effort to become thoroughly acquainted with conditions in the district. He should familiarize himself with local conditions, problems of the various branches, and all things which will give him an understanding of difficulties that might arise and assist in settling them. However, as far as possible he should leave branch difficulties to the branch presidency, and should never do anything in the branches without informing and cooperating with the branch authorities.

Proper Meeting Rooms—The district president should see that proper meeting rooms are maintained in all branches. Unsatisfactory physical conditions are not conducive to good branch activity and unkempt surroundings do not promote spiritual exercise. Where meeting rooms are not satisfactory the district president should enlist the aid of the branch officers in securing better accommodations.

The District Office—The district office is district headquarters, and should therefore be centrally located to provide for the efficient and economical administration of the district. The location should be in keeping with the dignity of the work. The room should be neat, clean and large enough for comfort when small groups are present.

The office should be equipped with necessary

portable files, a cash box, record books and stationery. A portable typewriter is also usually supplied by the mission. This should be kept clean and in good repair.

Money and records should be carefully guarded and should always be kept in locked drawers when there is no one in the office. An up to date inventory of all office equipment should be kept and checked with the incoming president.

Auditor of Accounts—In most cases the district president is the financial agent of the mission office, and is responsible for disbursements and receipts in his district. For permission to make any large or unusual expenditure he should always consult the mission president. Church money is not to be loaned to anyone by the district president.

At regular intervals prescribed by the mission president he should audit all branch tithing records and other financial accounts. It is his personal responsibility to see that they are accurate.

REPORTS

Monthly Reports—In addition to a weekly report by letter of the activities in the district, the district president is required to submit a monthly report on provided forms. This report covers necessary financial, statistical, and historical items. The historical report should include essential details of child blessings, baptisms, confirmations and ordinances, in addition to all other events of historical significance.

Yearly Reports—At the close of the year a compilation is made of all monthly reports. A

form is also provided for this. Again financial, statistical, and historical items are included. In both the monthly and yearly reports, when furnished by the missionary district president, the labor report of missionaries working in the district is included.

The necessity for accuracy in report making cannot be overemphasized. These reports are sent by the mission office to the Presiding Bishop's office and the Church Historian's office and become the basis for the records for the entire Church.

Ordinance Reports—All ordinance work requiring historical entry and certificates (discussed in the following section) should be reported to the mission office promptly.

RECORDS

Record of Members—Each district has a record of members in which are kept the names and genealogical data of all members in the district who are not members of the independent branches. Independent branches have similar records of their own.

There is in the mission office a duplicate record of each district and independent branch record. It is important therefore, that no changes be made in the Record of Members except in keeping with the following rules.

1. *Member not on Record.* In case of a member not on record, make out a "Request for Certificate of Membership" (white slip) and send to the mission office.

2. *Inquiry for Members.* In case the Presiding Bishop's office makes inquiry for a member who has moved to your district or branch, a blue slip will be sent through the mission office. If the individual

is in the district or branch attach a "Request for Certificate of Membership" (white slip) to the blue slip and forward them to the mission office.

3. *Receipt of "Certificate of Membership."*
When a "Certificate of Membership" is received from the mission office the following procedure should be observed:

a. Index the name and give it the number it will have in the record.

b. Record genealogy from "Certificate of Membership" to the record.

c. Record in the place provided on the "Certificate of Membership" the number given it on the record and the address of the individual. Then return it to the mission office.

d. The Office number will be recorded on margin of the "Certificate of Membership."

Under no circumstances should an individual, who is already a member, be recorded without a "Certificate of Membership."

4. *Blessing Infants.* In blessing babies if neither parent is a member, record only in the Historical Record. If one parent is a member, get the consent of the other to permit recording in Record of Members. If consent is received and in cases where both parents are members observe the following:

a. Index the name and give it the record number. Record in EE form if available.

b. Record the name, father's and mother's name, birth and blessing details in record.

c. Fill out and sign a "Certificate of Blessing" and "Genealogy Sheet" and send them to the mission office. Send the parents' address so that the office can return the certificate to them.

d. Send record number on "Genealogy Sheet."

5. *Baptisms.* The following should be observed with an individual who has been baptized:

a. Unless already indexed, index the name and give it the record number. Record in EE form.

b. Record the name, genealogy, and baptism in the record.

c. Fill out and sign a "Certificate of Baptism," and also a "Genealogy Sheet," and send them to the mission office. Send the individual's address so that the certificate can be returned to him.

d. Send your record number on "Genealogy Sheet."

6. *Ordinations.*

a. Record the ordination in the Record of Members, also in the EE form.

b. Fill out and sign a "Certificate of Ordination" and also a "Genealogy Sheet" and send them to the mission office. Send the man's address so that certificate can be returned to him.

7. *Marriage.*

a. If a woman, cancel the old index name and enter the new marriage name in the index with the same Record number. Record in EE form.

b. Add the marriage name to the maiden name in the record and record the date of marriage.

c. If male member fill in marriage data in the record.

d. Fill out the "Genealogy Sheet" and send to the mission office.

8. *Deaths.*

a. Enter the date and cause of death in the record. Record in EE form.

b. Cancel index.

c. Cancel the record.

d. Fill out the "Genealogy Sheet" and send to the office.

9. *Divorce.*

a. Put the data in the record. Record in EE form.

b. Fill out "Genealogy Sheet" and send to the office.

10. *Removal From District.*

a. Fill out "Certificate of Membership" and a "Genealogy Sheet" and send to the mission office.

b. Cancel the index and the record.

c. If the individual has removed to another state or mission record in EE form.

11. *Change of address within the district.*

Fill out "Genealogy Sheet" and send to the office.

12. *Request for "Certificate of Membership."*

a. Fill out "Certificate of Membership" and "Genealogy Sheet" and send to the office.

b. In case of unknown or lost for two years fill out as in "a," write "unknown" or "lost" on them and send to the mission office. Write in the record "unknown" or "lost", cancel record and index with date, and enter in Record of Lost Members.

Never enter anything on your record, or perform any ordination mentioned above without heeding these instructions.

Lost Members Record—Each district has a Record of Lost Members in which are placed the names of those who cannot be found. However, names should be taken from the Record of Members and placed in this book only after exhaustive search has failed to disclose their whereabouts.

Historical Record—Each district president keeps an Historical Record for the district as a whole. Dates should be placed in the center of the page and marginal notes made. Material for this is taken from the Historical Records of the branches which should cover the following items:

- a. Arrival and departure of church members.
- b. Visits by general authorities.
- c. Blessings.
- d. Baptisms and confirmations.
- e. Ordinations.
- f. Marriages.
- g. Divorces.
- h. Births.
- i. Deaths.
- j. Conferences and visits of missionaries.

- k. Organizations and changes of officers.
- l. Meetings and classes. (Not minutes.)
- m. Number of Saints and investigators at meetings.
- n. Any other items of historical importance.

District President's Book—Each district president should have a book in which are accurately listed members' names and addresses. Care should be taken to keep this up to date. In addition there is in many missions a file of all members in each district. All changes in the Record of Members should be transcribed to these cards, and all addresses should be kept up to date.

Tithing Account Book—The individual Tithing Account Book is posted from the branch financial reports. It is an alphabetically arranged record of the amount paid by each individual member.

Cash Book and Ledger—The Cash Book of the district contains a record of all financial transactions. Itemize all debits and credits under their respective designations. Entries must be made in the book at the time money is received or expended.

At the end of the month when the Cash Book has been posted and the cash balanced, the different accounts are posted into the Ledger.

When the Ledger has been posted a Trial Balance should be taken to determine accuracy.

All accounts should be audited at the time of a change in presidency.

CHAPTER 20

BRANCH ADMINISTRATION

A mission branch is organized upon the authority of the mission president, by himself or his authorized representative. Branches should be organized wherever there are sufficient members to justify them; they offer the best facilities for Church activity. Local members grow most rapidly under responsibility.

Branch Organization—Four types of local organization are recognized.

1. For very small groups a Sunday School with a superintendent. A missionary may serve in this capacity, but a local brother should be chosen if qualified.

2. In larger groups where there is no qualified local member, a missionary may be appointed as Presiding Elder. Auxiliary organizations, genealogical committees, and missionary societies should be established according to needs and facilities.

3. When numbers are sufficient a branch organization should be effected. A local Elder—with counselors if available—is appointed branch president. He presides over the branch and is responsible to the district and mission authorities.

4. In some missions large permanent groups are organized into independent branches by the mission president. These keep their own records as do the branches in the districts. However, they report directly to the mission office, and do not

function under the supervision of the district president.

Branch Officers — The branch presidency must be men holding the Priesthood. It is wise, wherever possible, that a worthy man, holding the Priesthood, be chosen to preside in the Sunday School and the M. I. A. Where the branch is small, sisters may share in offices outside the presidency.

A completely organized branch will have the following officers, with any others necessary.

1. Branch Presidency.
 - a. President
 - b. First Counselor
 - c. Second Counselor
2. Branch Clerk.
3. Officers of the Branch Musical Division.
 - a. Branch Chorister
 - b. Branch Organist
 - c. Branch Choir
4. Officers of the Branch Auxiliaries.
(Presidency, secretary, teachers, and others as needed and authorized.)
 - a. Relief Society
 - b. Sunday School
 - c. Mutual Improvement Association
 - d. Primary
 - e. Genealogical organization
 - f. Missionary society
5. Social Committee.
Under M. I. A. supervision

Selection of Officers—Presidents of branches are chosen and set apart by the mission president assisted by the district president. Before being set apart they are sustained by the members. Heads of other organizations are selected by the district president and their names submitted to the mission president before they are sustained and set apart. *Individuals should never be consulted before their names are submitted to the mission*

president. All other officers and teachers are nominated and set apart by the district and branch presidents cooperating.

Branch Activity—The president is the father of the branch. In kindness he should counsel and assist the Saints. He should show no partiality in the discharge of his duties, relying upon the spirit of the Lord to prompt him in decisions. Always he should seek the advice of his counselors, meeting with them regularly to determine all policies and actions.

He must strive to keep all members active, encourage those who show an interest in the Church, and see that children blessed in the Church are taught the Gospel and are baptized.

His calling is one of great responsibility, attended with blessings when pursued in righteousness before the Lord.

Hall—The branch president is responsible for the meeting place of the branch. In cooperation with the district authorities he should find the best location and facilities consistent with available means. He should see that the hall and furniture are clean and well cared for, and that as far as possible all facilities are in keeping with the dignity of the gatherings for which they are maintained.

Meetings—It is the duty of the branch president to see that all meetings in the branch are interesting and instructive, and that those who are in charge of them make necessary preparation to assure their success.

The branch presidency conduct Sacrament meetings, Fast and Testimony meetings and general Priesthood meetings. The administration of

the sacrament is always, in all meetings, under their direction.

It is the duty of the branch presidency to teach and insist on order in the meetings of the Church and reverence for the house in which worship is held.

Ordinations—Elders are ordained under the direction of the mission president only. Those advanced to offices in the Aaronic Priesthood are ordained by the district and branch presidents with the approval of the mission president.

The names of candidates for advancement in the Priesthood are presented before the branch Priesthood for their approval before advancement is made.

Branch Teaching—If possible, every family in the branch should be visited once a month. Where distances make it impractical to make personal calls, the regular message should be sent through the mail with perhaps an accompanying letter from the presidency.

It is the duty of all who hold the Priesthood to respond to calls for branch teachers. These teachers are expected to present any message and instructions from the mission, district, or branch president; to encourage the Saints to attend the various meetings; to urge them to be faithful in the observance of their duties, and to learn of any conditions in the home that need the attention of the branch presidency.

Visits should not be too long. Precious time need not be taken in conversation on irrelevant subjects. Teachers should preach and teach the Gospel.

Charity—Every branch presidency must see

to it that no member of the Church in the community suffers for want of the necessities of life. There is provision in the Lord's plan for caring for the needs of all. The branch presidency should meet with the Relief Society officers to discuss the needs of those in distress, and see that adequate provision is made for them.

Temple Recommends—Those desiring to go to the temple must have a recommend. The blanks are kept in the mission office, and when a request is made for a recommend, the branch president should write the office, giving details of the worthiness of the one desiring the recommend, the nature of the work to be done, and the temple to which he is going.

Those contemplating doing work in the temple should apply for recommends in ample time to avoid confusion. If work is to be done for dead kindred, baptismal work should be done at least a week in advance.

REPORTS

General Branch Report—The branch president is required to send to the mission office a periodic report of the following:

- a. Receipts of all money as tithing, fast offerings, and other funds paid by the members
- b. Expenditures for rent, light, fuel and charity.
- c. Remittance of the balance of cash on hand.
- d. Activities of the branch including meetings and missionary activities.
- e. Historical items.

These reports are made on forms provided by the mission office. For a discussion of the type of material to be included in the historical report see the preceding chapter. Items to be included

in the district president's report are taken from the branch reports which should be as complete as possible.

Auxiliary Reports—Each auxiliary organization submits a report to the mission office. Blanks are provided for these.

RECORDS

Record of Members—Each organized branch has a Record of Members. For full details on how to put on and remove names from this book consult the previous chapter.

Historical Record—Each branch must keep an "Historical Record." For suggested contents for this book consult the previous chapter.

Tithing and Fast Offering Record—Accurate account must be kept of all tithes and fast offerings. Books for keeping account of these are provided by the mission office. When giving receipts the page of the book on which the tithing is entered should be noted in the corner of the receipt.

A Tithing Receipt Book is provided each person responsible for receiving tithing. Receipts are in triplicate and are consecutively numbered. In accepting tithing the following procedure should be observed:

- a. Give a receipt in every case to every individual who pays tithing.
- b. Fill in all items on the receipt and write plainly.
- c. Send to the office a copy of the receipts with the money. All tithing is sent to the office.
- d. Keep the third copy of the receipt in the book.
- e. Should a mistake be made keep all three copies of the receipt in the book, with proper notation,

so that the number may be accounted for by the auditors.

The method of handling fast offerings is the same as with tithing, except that the money is retained in each branch for the relief of the poor until the end of the year. Any surplus should then be sent to the office.

Proper auditing of books is a protection to one handling public money. Everyone should insist that his books be audited.

Certificates and Other Forms—Each regularly organized branch should have the following forms:

Certificate of Membership.
Request for Certificate of Membership. (White Slip.)
Genealogy Sheets.
Blessing Certificates.
Baptism Certificates.
Ordination Certificates for Aaronic Priesthood.
Priesthood Rolls.

CHAPTER 21

ORDINANCES AND CEREMONIES

Those who hold the Priesthood in the Church of Jesus Christ of Latter-day Saints are divinely commissioned with the authority to perform holy ordinances that are necessary for the happiness and eternal welfare of our Father's children.

There are few set forms in the Church. The Holy Spirit directs the Priesthood.

Rather than having set forms, the Elders should live so that they may have the inspiration of the Spirit of God when called upon to officiate in the ordinances. Then their prayers will be simple, direct, appropriate and effective in the sight of God.

The formal prayers and forms required of the Church should be well learned, and the manner of administering Church ordinances should be carefully followed.

Blessing of Children—"Every member of the Church of Christ having children is to bring them unto the elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."—Doc. and Cov. 20:70.

The blessing of children should be encouraged even among non-members. Whenever practicable, parents should take their children to be blessed in the fast meeting of the branch where their membership is recorded. There should be prepared by the branch clerk at that meeting the Certificate of Blessing for the signature of the branch president.

If there is presented for blessing a child whose parents are not members of the Church, its name should not be placed on the Record of Members. The blessing may be reported in the minutes of that meeting only. If a child is presented, one of whose parents is a member of the Church, it may be blessed, and with the consent of the parents, its name entered on the Record of Members.

If a child, born out of wedlock, is brought to be blessed, it should be given the surname of the mother, unless the father is willing that it should bear his surname. If the parents are Church members and unmarried, they should right the wrong as far as possible by marrying, or the case should be considered under Transgressions, dealt with in the following chapter.

In the blessing of children the Elder may properly call upon the father to pronounce the blessing and give the name, if the father holds the Melchizedek Priesthood.

If for justifiable reasons, parents are not able to bring children to fast meeting, they may be blessed at home under the direction of or with permission of the branch presidency or Elder, and the clerk should not fail to make the proper record. This practice should be permitted only under very exceptional circumstances.

If an infant less than eight days old be critically ill, it may be blessed and the proper information reported to the clerk for entry in the Record of Members.

If children die before they are blessed, the clerk should not make entry in the Membership Record, but should record entries of birth and death in the Historical Record.

BLESSING OF CHILDREN

The child is taken in the arms of the Elders; and the Elder who is voice may begin in substance: "Our Father in heaven, in the name of Jesus Christ and in the authority of the Holy Priesthood we present before Thee this infant to give it a name and a father's blessing. And we give it the name of——." To this may be added such words of blessing as the spirit may dictate.

Baptizing—The principles of the Gospel and the duties of Saints should be fully explained to those who have expressed a desire to be baptized. The law of tithing should be taught, the Word of Wisdom made clear, and the importance of living according to the principles of the Gospel stressed. It is absolutely essential that they believe with all their hearts that Jesus is the Christ, and that Joseph Smith was a prophet of God. The solemnity and sacredness of the ordinance of baptism should be impressed upon their minds.

"And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church."—Doc. and Cov. 20:37.

Children should not be baptized until they reach the age of accountability, set at eight years through revelation.

A married woman should never be baptized without her husband's consent; and children should not be baptized without the consent of the parents. Even when young ladies have reached

the legal age of maturity, the parents' consent should be obtained if possible.

The district president's consent must be secured before baptizing. The ceremony is to be performed only by a worthy man holding the Melchizedek Priesthood, or the office of Priest in the Aaronic Priesthood. He must be properly appointed by the presiding officer. If the candidate desires a particular individual, or if a father desires to baptize a child, this may be granted provided the man is worthy and willing.

In preparing for baptism care should be taken to see that the room and font are clean. The candidate, clean in body, should be robed in white, including socks or stockings. The one performing the ceremony should be clothed also in white.

"There is no ordinance of re-baptism in the Church distinct in nature, form, or purpose from other baptisms; and, therefore, in administering baptism to a subject who has been formerly baptized, the form of the ceremony is exactly the same as in first baptisms. . . . Repeated baptisms of the same persons are not sanctioned in the Church."—Articles of Faith.

BAPTIZING

The officiating Elder should hold securely in his left hand the hands of the person being baptized. He should raise his right hand and arm to the square, and calling the candidate by name, say: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The right hand should then be placed on the back of the head of the candidate, he or she should be completely immersed and then assisted in "coming up out of the water."

Confirmation and Bestowal of the Holy Ghost

—"The words of Christ, which he spoke unto his disciples, the twelve whom he had chosen, as he laid his hands upon them—

"And he called them by name, saying: Ye shall call on the Father in my name, in mighty prayer; and after ye have done

this ye shall have power that to him upon whom ye shall lay your hands ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.”—Moroni 2:1, 2.

“The duty of members after they are received by baptism.

—The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order.”—Doc. & Cov. 20:68.

“And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them.”—Ibid. 33:15.

The confirming of baptized persons should not be delayed. It should be done in the following testimony meeting if in organized branches, and should be done previous to the administration of the sacrament so that the confirmed may have the opportunity of partaking of the sacrament as members of the Church.

In other cases the Elders may confirm immediately after the baptism, or even hold a special service shortly after.

Only a worthy man holding the Melchizedek Priesthood may confirm.

CONFIRMING

No set form is given for this ordinance, but a baptized person is properly confirmed a member of the Church if the following words are used by the member of the Priesthood whose hands are laid on the head of the candidate: Calling the candidate by name—“In the name of Jesus Christ and by the authority of the Holy Priesthood, we lay our hands upon your head and confirm you a member of the Church of Jesus Christ of Latter-day Saints and say unto you, Receive the Holy Ghost. Amen.”

Conferring the Priesthood—All worthy male members of the Church over twelve years of age should be ordained to the Priesthood. In organized wards and branches where there is opportunity for

activity and study of the outlined courses, the Church authorities have given the ages for each office as: Deacons 12-14; Teachers 15-16; Priests 17-19. However, in the mission field where adults are often coming into the Church it is impossible to follow such a grouping. New members should have experience in the Aaronic Priesthood, though they be older.

Before advancements in the Priesthood are recommended, it should be seen to that candidates are living according to the principles of the Gospel and abiding by Church regulations. Advancement in the Priesthood is made according to merit.

When men reach the age where they should be advanced but do not live to merit advancement, a special labor should be taken with them that their progress might not be retarded.

Any man or boy who is to be ordained to an office in the Aaronic Priesthood in any branch must first be considered and approved by the branch presidency, by the district and mission presidents, and must then have his name voted upon favorably by the members in meeting assembled.

Ordinations may be performed in the Priesthood meetings or in the monthly fast meetings, as determined by the district president.

The branch presidency may recommend to the district president the names of men worthy to receive the Melchizedek Priesthood. Ordinations to the Melchizedek Priesthood are performed under the direct supervision of the mission president either by him or someone appointed.

Every man ordained to the Priesthood should receive a certificate of ordination. Accurate record of all ordinations should be sent the mission office.

The scriptures state no set form to be used in ordaining, but the following is recommended by the Church authorities.

ORDAINING TO THE AARONIC PRIESTHOOD

Calling the candidate by name—"By (or in) the authority of the Holy Priesthood I (or we) lay my (or our) hands upon your head and ordain you a Deacon (or Teacher or Priest) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining to this office and calling in the Aaronic Priesthood, in the name of the Lord, Jesus Christ. Amen."

Such words of blessing as the spirit may dictate may be included.

As in the case of the Aaronic Priesthood the recommended form is:

ORDAINING TO THE MELCHIZEDEK PRIESTHOOD

Calling the candidate by name—"By (or in) the authority of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder (or whatever the office may be) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers, and authority pertaining to this office and calling in the Holy Melchizedek Priesthood, in the name of the Lord, Jesus Christ, Amen."

Such words of blessing as the spirit may dictate may be included.

Administering the Sacrament—The sacrament is a sacred symbol of our acceptance of the Gospel of Jesus Christ. Just prior to His crucifixion the Savior met with His disciples.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup . . . saying, This cup is the new testament in my blood which is shed for you."—Luke 22:19, 20.

When the sacrament is administered in the Church it is done in emulation of the example set

by the Savior, and should never be taken of unworthily.

The sacrament is usually administered in the Sunday evening sacrament meeting, in the Fast Day testimony meeting, and in Sunday School. Under special circumstances it may be administered at other times.

In branch meetings of all kinds it is administered under the direction of the branch presidency. The presidency often appoints some other individual to directly supervise the preparation of the sacrament and the utensils.

Only Priests in the Aaronic Priesthood and men who hold the Melchizedek Priesthood may pronounce the prayer on the sacrament; Deacons may pass it.

All Priests should commit to memory the prayers on the sacrament. They are found in the twentieth section of the Doctrine and Covenants and the fourth and fifth chapters of Moroni in the Book of Mormon. Authority for changing from wine to water is found in the twenty-seventh section of the Doctrine and Covenants.

Only the officiating Priest kneels in administering the sacrament. The prayers should be offered in a humble, fervent spirit, with feeling, and not in a mechanical, hasty, indifferent manner.

The vessels used for holding the bread and water should be cleansed and sterilized, and wherever possible the table should be covered with a clean white table cloth.

Those administering the sacrament should wash their hands immediately before doing so.

Children are considered members of the Church without baptism, until they arrive at the

age of accountability, and as such are eligible to receive the sacrament. They should be taught that after they have been baptized and confirmed in the Church, the partaking of the sacrament has to them an added significance in that it marks a renewal of the covenants they made in the waters of baptism.

BLESSING ON THE BREAD

"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen."

BLESSING ON THE WATER

"O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

Consecration of Oil—Olive oil is consecrated before it is used to anoint the sick. A good grade of pure olive oil should be secured, and those holding the Melchizedek Priesthood should set it apart for its holy purposes.

"There is no set form for consecrating oil, though it would appear that the consecration is intended for both the anointing and the healing of the sick. The ordinance should be performed under the inspiration of the Holy Spirit, and such words should be used as are consistent with what is being asked for. We should remember that the oil should be consecrated, dedicated and set apart for holy purposes, to

be used in the household of faith, for the healing of the sick, or for the anointing of the sick. Both phrases may be used with propriety. It should be remembered, however, that it is the prayer of faith that saves the sick, and the Lord who raises them up, not the oil, though we are commanded to anoint with oil, in the name of the Lord.—Pres. Joseph F. Smith.

Missionaries should always have at hand a bottle of consecrated olive oil. The Saints should likewise be encouraged to keep a bottle in their homes.

CONSECRATING OIL

The Elders should hold the bottle of olive oil from which the stopper has been removed, and the one speaking may say in substance:

"Our Father in heaven, we present before Thee this oil, and in the authority of the Priesthood we consecrate it, and dedicate it, and set it apart for the anointing and blessing of the sick, in the name of Jesus Christ. Amen."

Care should be taken to dedicate the oil and not the container.

Administering to the Sick—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5:14, 15.

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

"And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me."—Doc. and Cov. 42:43, 44.

From these and other sacred writings it is seen that when the sick have faith and make a request those holding the Melchizedek Priesthood should, first, anoint with oil; second, lay their hands on the sick person's head; and third, bless him and offer a prayer in his behalf.

The anointing with the oil and the confirming

of the anointing and sealing the blessing upon the sick person should be done in the name of the Lord, and by the power of the Priesthood. The Elders should pray earnestly and exercise all the faith possible.

The promises and blessings that are pronounced should be prompted by the Spirit of the Lord. Therefore, it is important that Elders should carefully heed the promptings of the Holy Ghost that the right things might be said. Faith to heal the sick is one of the great and desirable gifts of the spirit, and Elders should be willing at all times to exercise their faith and give their services in performing this important ordinance.

Do not linger in the room of the sick.

“And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written.”
—Doc. and Cov. 24:14.

ANOINTING THE SICK

A few drops of consecrated oil should be poured upon the head of the sick person. The Elder then lays his hands on the person's head, and may say in substance: Calling the individual by name,—“In the name of Jesus Christ and in the authority of the Holy Priesthood I lay my hands upon your head and anoint you with this oil which has been dedicated for the blessing of the sick to the end that you may be made whole and restored to health.” To this may be added such words of blessing as the Spirit may dictate.

SEALING THE ANOINTING

Two or more Elders lay their hands on the head of the sick person, who has been anointed, and the one speaking may say in substance: Calling the individual by name,—“In the name of Jesus Christ and in the authority of the Holy Priesthood we seal and confirm upon you the anointing of the consecrated oil with which you have been anointed to the end that the blessing pronounced in the anointing may be realized.” To this may be added such words of blessing as the Spirit may dictate.

Marriage—Marriage is a sacred contract ordained of God. Its sanctity is a fundamental of Latter-day Saint teaching. It is the duty of missionaries to instruct on the importance of marriage. They should discourage all loose ties and associations such as companionate marriage.

Young men and women should be encouraged to marry members of the Church. A unity of faith is conducive to happiness under the marriage contract. Greater opportunity is afforded for Church activity and spiritual growth when both the man and woman are of the same religious belief.

Saints in the missions seldom have an opportunity to be married in one of the temples. But it is fitting and desirable wherever conditions permit that they be married by one holding the Priesthood. Many request that this be done.

Whenever called upon to perform a marriage, write the mission president. He is the best qualified to advise on any necessary preliminary steps, and his permission should first be obtained.

It is absolutely essential that all legal requirements be met. These differ in the various states and nations. Some localities permit only the mission president and district presidents. Some permit marriages only where the Church owns properly licensed chapels. The contracting parties must, of course, have the necessary license.

Where Elders are not allowed to perform the civil ordinance the contracting parties sometimes desire to be married by one holding the Priesthood after they have been married by a civil officer. Legally such a marriage is of no effect, it being unnecessary since the parties are already married, but it gives the blessing of the Priesthood. Notify the district and mission president

of any request for such a ceremony. Keep a careful record of all marriages.

THE MARRIAGE CEREMONY

After filling every legal requirement:

The Elder, the bridegroom and the best man should precede, by a few minutes, the bride to the altar.

The bride may come to the altar accompanied by her father, brother, or other male relative. The mother may accompany her as far as the front seat (if in a church) or just near the improvised altar if in a home.

The bride will take her place on the left side of the bridegroom.

Suggestive Comments to be Made to the Groom and Bride and Assembled Parties Prior to the Performance of the Marriage Ceremony:

"We are assembled to participate as principals or as witnesses in one of the most sacred ordinances instituted for mankind. Marriage is essentially a religious institution. It has its origin in religious ceremony. It is a fulfilment of a divine command, and the finest of its products are spiritual.

"There are really four parties to this compact,—the man, the woman, the state and the Church. You, as contracting parties, have come to the altar, of your own choice and volition, out of the love you bear each other. That love is the origin and basis of your union. If you always preserve it,—and you always may through adequate consideration of each other,—it will be the supreme benediction of your wedded lives. I charge you to cherish it as a priceless gem.

"The state is interested because the state is concerned as to the welfare of society, and the home which you are to build is the foundation of society and indispensable to a righteous society and an enduring nation. Let your home ever foster the great and lasting virtues of honesty, thrift, benevolence and patriotism.

"The Church is deeply concerned because through its holy power is your marriage sanctified. Through the power of the Priesthood your lives are to be united and consecrated to holy purposes. Faith and the hope of immortality will find a place in your hearts. A vision longer than the span of earth years is to comfort and sustain you. The manifest implication of this ceremony is that you take God into this partnership with implied promise that you will sustain Him and His Truth as you look for Him to sustain you."

The one officiating, addressing the couple shall say:

"You will please take each other by the right hand."

This done, the one officiating, addressing the bridegroom, shall continue: "———(calling him

by name) you take _____ (calling the bride by name) by the right hand in token of the covenant you now enter into to become her companion and husband, to love, honor and cherish her as long as you both shall live. And you hereby promise to observe all the laws, rites and obligations pertaining to the holy state of matrimony, and this you do in the presence of God, and these witnesses of your own free will and choice?

Answer in affirmative.

Addressing the bride by her full name, "_____ you take _____ by the right hand in token of the covenant you now enter into to become his companion and wife, to love, honor and cherish him as long as you both shall live, and promise to observe all the laws, rites, and obligations pertaining to the holy state of matrimony. This you do in the presence of God and these witnesses of your own free will and choice?"

Answer in affirmative.

If a ring ceremony, the couple now at this juncture shall unclasp hands, and the bridegroom shall place the ring upon the fourth finger of the bride's left hand.

The one officiating shall then say:

"This ring is given and received as a token and pledge of the covenant between you. Let the precious metal be an emblem of the purity of your love; and the circle a symbol of its eternal nature."

Addressing the couple again:

"You will please join hands:

"By virtue of the authority vested in me as an Elder of the Church of Jesus Christ of Latter-day Saints, I pronounce you _____ (groom) and _____ (bride) legally and lawfully husband and wife.

"All the blessings pertaining to this holy order of Matrimony I invoke upon you. May God bless your union with joy in your posterity and a long life of happiness together, and may He enable you to keep sacred the covenants you have now made.

"These blessings I pronounce upon you in the name of the Lord Jesus Christ, Amen.

"Kiss each other as husband and wife."

Funerals and Burials—Latter-day Saint funerals are both simple and impressive. When called upon to conduct a funeral a missionary should meet with the bereaved family and learn their wishes in the matter. They may ask him to arrange the program, in which event appropriate hymns should be chosen.

The undertaker should be consulted, unless the family has made all arrangements, as to time and any legal requirements. In parts of Europe state and local burial requirements are such that a careful investigation should be made to eliminate any embarrassment.

It is appropriate to hold the funeral in the branch hall, in a home, the mortuary, or at the graveside, respecting the family's wishes and local regulations.

Funeral services generally consist of an opening song (it is not necessary to have the congregation sing, though this is often done in the mission field), prayer, another musical number, remarks appropriate to the occasion, music and a closing prayer.

At the graveside another song may be sung and the dedicatory prayer offered.

Hymns expressive of hope, of life, and of the assured resurrection, brief addresses for the giving of which the guidance of the Holy Spirit should be diligently sought so that they may be uplifting, comforting and reassuring to those who mourn, with invocation and benediction—these are the essentials of a funeral service.

DEDICATING GRAVES

Though one holding the Priesthood is generally chosen, any suitable person may dedicate a grave. This may be done either with or without the authority of the Priesthood. The one offering the prayer may begin: "Our Father in heaven, surrounding this open grave we dedicate and consecrate this spot of earth as the final resting place for the body of———." To this may appropriately be added supplication to the Lord that this spot of earth may be a hallowed place to which the kindred may come, and that at the time appointed for its resurrection the body may again come forth reanimated with the spirit.

CHAPTER 22

CHURCH LEGAL PROCEDURE

Ample provision is made in the Church for trying and rendering justice to those accused of ill conduct, or of composing difficulties and misunderstandings that may arise among the Saints.

It should, however, always be remembered that the Church exists to save, not to condemn men. Every effort should be made to have the contending parties settle their own difficulties, with the aid of the branch teachers if necessary; and to induce those who have erred to tread the way of repentance and thus make unnecessary the calling together of a Church tribunal of justice.

The Unrepentant Sinner—In the forty second section of the Doctrine and Covenants the Lord makes clear that the unrepentant sinner should be dealt with. The transgressions which ordinarily justify consideration by a Church tribunal of justice are: Fornication, adultery, and other infractions of the moral law; liquor drinking and drunkenness; criminal acts such as thieving, burglary or murder; apostasy; opposition to the Church; and cruelty to wives and children. Other acts may warrant consideration.

If after repeated efforts at reconciliation, the transgressor does not show the fruits of repentance, he should be dealt with according to the established procedure of the Church.

The Church applies only two kinds of punishment. The first and lightest is that of disfellowshipping the transgressor. The hand of fellowship

is withdrawn from the accused, who cannot then officiate in the activities of the Church, though he may attend and partake of the spirit of all church gatherings. In the course of time, if his conduct justifies it, he is again admitted into full fellowship by the tribunal that found him guilty. Rebaptism is not necessary.

The second and most severe punishment is that of excommunication. This means loss of membership in the Church. An excommunicated member can re-enter the Church only after showing full faith, and sincere repentance, and by again being baptized.

Members who have been disfellowshipped or excommunicated should not be avoided or persecuted by members of the Church. On the contrary they should be dealt with kindly and prayerfully, in the hope that they may turn from their mistakes, and receive again the full privileges of church membership.

Any individual who feels that he has been unjustly dealt with has the right to appeal to the higher courts provided in the Church.

Judgments of the law of the land are respected by the Church. A decision by a civil court is held to be a sufficient basis for church action.

Mission Procedure—Because the missions are organized on a basis somewhat different from the stakes and wards the legal procedure is slightly different. However the identical principles are in operation.

If an individual expresses a desire to have his name taken from the rolls of the Church, or whenever a case of contention or violation of church regulations arises, the Priesthood branch teachers should earnestly seek to bring the offender or offenders to repentance and reconciliation.

If they are not successful, the necessity for a church trial should be reported by the branch president, through the district president, to the mission president.

Only the mission president has authority within the mission to authorize trial of a church member for his fellowship or membership in the Church.

The Complaint—Accusation by one member against another, or by the branch teachers against any member, must be made in writing, and must contain all essentials of the charge, so that the accused may be informed as to what allegations he is to answer.

This complaint may be in the form of a letter to the branch or district presidency stating the accusations and signed by the accusers. The branch or district president should then have copies made of the complaint, one of which should be sent to the mission president with a letter detailing the circumstances of the case.

The Elders' Court—If the mission president concurs in the opinion that the accused should be brought to trial, he will authorize the calling together of a court of competent jurisdiction—organized on the basis of a court in a stake of Zion, with a presidency of three, and a council half of whose members appear against and half who appear for the accused.

In all cases of church trial in the missions the mission president appoints the president and members of the court; and in case of trial for membership, he sits himself as president of the court, except under unusual circumstances.

In cases where the mission president cannot sit as president of the court, if the person to be

tried is a lay member or a man holding the Aaronic Priesthood, the mission president will appoint a council consisting probably, though not necessarily, of the branch presidency and a number of local and traveling Elders—such number as may be conveniently available, but never large.

If the person to be tried holds the Melchizedek Priesthood, and the mission president cannot sit as president of the court, he usually appoints the district president as the presiding officer of a council consisting of a number of available local and traveling Elders.

A clerk is always appointed to keep accurate and complete minutes of all proceedings.

No person involved in the case can sit as a member of the court. If the accused fears prejudice on the part of the court members, he may request that the hearing be held before unprejudiced persons, perhaps in another branch or district.

The accused has the right to bring witnesses in all cases.

The Summons—With the appointment of a court the presiding officer should then appoint a time and place for the trial, and issue a summons to the accused. This, together with a copy of the complaint, should be delivered to the accused by two of the branch teachers or other competent men duly appointed by the presiding officer.

Two copies of the summons should be prepared for each person to be summoned, one of which copies is to be left with the person served therewith, and the other copy to be returned to the presiding officer, with certification of service. If, for good reason the accused cannot be present

at the appointed time, the presiding officer should set another time that is reasonable.

Citation—The foregoing instructions apply particularly to the trial of individual cases in which one person accuses another on allegation of personal grievance. They also apply in cases of wrong-doing wherein one member of the Church is no more aggrieved than any other, and no one individual comes forth as the accuser, whereupon the branch or district president appoints two or more men holding the Melchizedek Priesthood to investigate the case and, where warranted, make accusation in the form of a complaint.

However, in cases of wrong-doing wherein no accuser appears, the branch or district presidency should cite the alleged wrong-doer, as well as witnesses, to appear before the Elders' court for investigation or trial.

A copy of the citation should be served on the person to whom it is addressed by two or more teachers, or others holding the Melchizedek Priesthood, appointed by the presiding officers. The persons making service should certify their action to the presiding officer in the manner described for the service of summons.

The Trial—When the court is called to order, prayer is offered. The complaint is then read by the clerk or by one of the court, and the service of complaint and summons is announced. The accused is called upon to make an answer. If the answer be an acknowledgment of guilt, the court may inquire as to the facts, and will then, or later, render a decision. If the accused denies the charges the trial proceeds.

The accuser or accusers first testify, or make a statement of the case; and then the court calls

upon his or their witnesses one by one to testify. Cross-examination of the accuser and witnesses may be made by the accused. The court will rule on any question as to the advisability of evidence, or the like, and must maintain orderly procedure, with due regard to the rights of both parties.

The evidence of each witness is taken in writing by the clerk, read back to the witness, corrected where necessary, and the witness signs it.

When all the evidence on the part of the accuser has been heard and recorded, the accused may testify in his own behalf, and the court will call his witnesses, one by one to testify. The court may question any witnesses, both on direct and cross-examination.

The Decision—After all evidence is given the presiding officer may at the time or after consideration nominate a decision, which is either sustained or rejected by those sitting with him.

It must be borne in mind that the Church inflicts just two types of penalties: Disfellowshipment and Excommunication. A Branch Elders' court cannot excommunicate a man holding the Melchizedek Priesthood.

If the mission president is not sitting as president of the court, the decision of the court, with a written transcript of the proceedings of the trial is sent to him. When returned by the mission president the accused is sent a copy of the decision.

Appeal—The accused has the right of appeal from the approved decision of the court to the First Presidency, or in the European Mission group, to the President of the European Mission, who is the representative of the First Presidency.

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DATE DUE

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